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W. E. McCumber (Editor)
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1980



*"If I take the wings of the dawn,
If I dwell in the remotest part of the sea,
Even there Thy hand will lead me,
And Thy right hand will lay hold of me."*

(Psalm 139:9-10, NASB)



ABSTINENCE

The Bible makes its standard very clear regarding evil and our contacts and relationships with it. Christ prayed that God would keep “them” (His followers) from evil.

The statement, “Abstain from all appearance of evil,” settles it. This places the minimum and the maximum at the same level.

To many this can be a severely restrictive statement. But it all depends on which way we are facing. To the Christian it is the joyful point of departure into the life of righteousness.

Evil is the great curse of this world. Its trail across history is the black, bleak record of human misery and sin. To escape this is a blessing. God’s command, “Sin no more,” is a basic of redemption. He who saves us from our sins can keep us from committing sins. Praise God!

Furthermore His injunction to keep away from the appearance of evil is good insurance, for it keeps us alert to its possible contamination. Out of this comes the clearly

designated standard of our church *Manual* to guide us in our daily walk with God.

But this statement has the added dimension of our witness to others. For them also we stay away—really away—from evil.

Evil pulls people into its terrible vortex and into the whirlpool of aimless living. Life is wasted and lost. The world needs desperately to see the Christian walking the straight path that leads in the right direction.

Can mankind really be free from sin and evil? Certainly, and they will be convinced not first by words, but by some clean, clear, joyful Christian. This places Christian witnessing in the domain of everyone. You are being seen by somebody every day. Somebody in evil needs to see you being kept from evil. And you need to interpret your life and faith to them.

And one sure thing is the fact that this is an “all the way” proposition. In other words, we can’t walk the good road part of the time and be derelict at other times.

Holiness has to be inside to be outside. It needs to work at home all the time to work outside the home. So we live all the time within and beyond ourselves.

But finally, this command is directing us toward Christlikeness more and more as we serve Him.

J. W. Boreham illustrates it well in *The Branded Brow*. He tells of a little granddaughter talking to grandpa. She had read in the Bible the verse in Revelation, “His name shall be in their foreheads.” “What does it mean, Grandpa?”

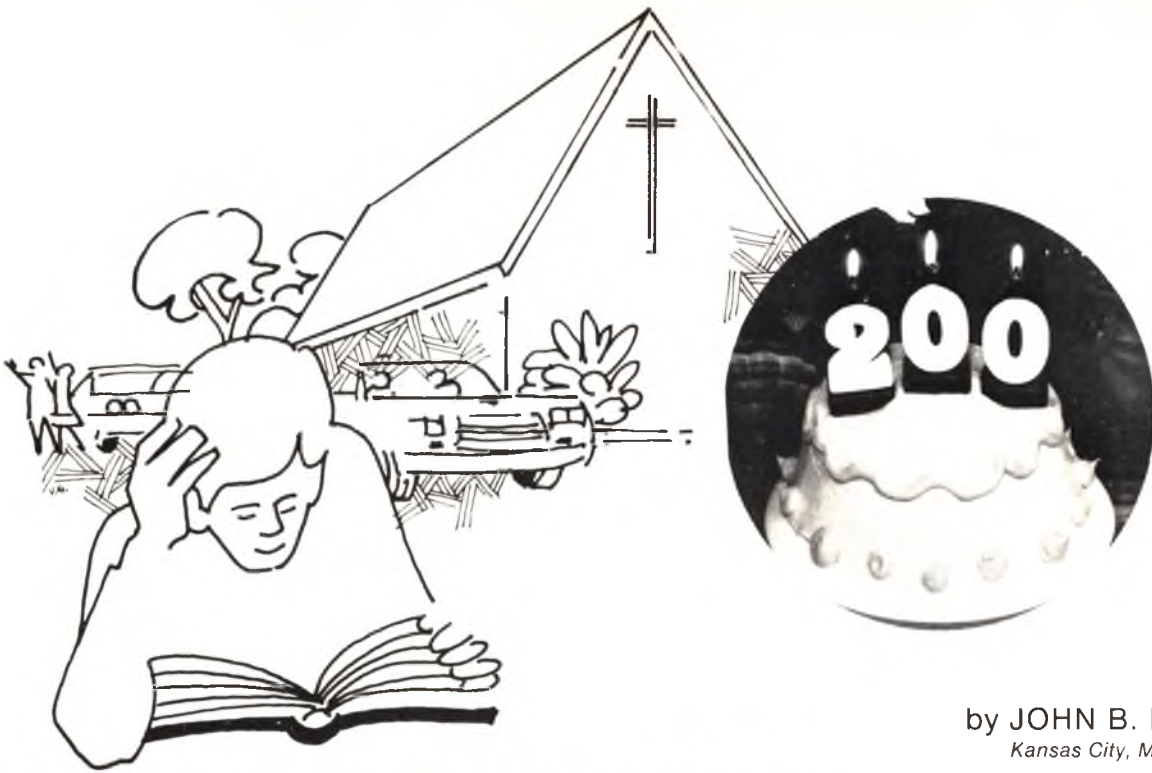
“Why, they will write it themselves. You see, we are every day writing the names of our masters on our foreheads.

“Some people serve sin—and its seal is stamped upon their faces. Health, anger, hate, love, jealousy, joy all set their mark upon the faces of those who serve them. And those who love Christ, walk with Him, do His will, write His name on their foreheads.”

The little granddaughter looked into the face of her Christian grandfather who had served Christ faithfully for many years. “I understand now, Grandpa,” she said. So it really is. They can see it in our faces, by our lives—the Christian evidence portrayed in righteousness and beauty for mankind to see. □



by General Superintendent V. H. Lewis



by JOHN B. NIELSON
Kansas City, Missouri

HAPPY 200th BIRTHDAY TO THE SUNDAY SCHOOL MOVEMENT

WHEN ROBERT RAIKES began weekly Sabbath Bible studies for poor children in Gloucester, England in July, 1780, little did he realize the significance and international influence his small enterprise would gain. His work was soon strengthened by John and Charles Wesley, George Whitefield, and the queen herself.

The Sunday School idea sprang up spontaneously in America also. In 1793, a former slave, Kate Ferguson, who had never heard of Raikes, organized in New York City a poor children's school for the study of the Bible.

The Sunday School movement spread rapidly in England and America. It has now become a worldwide institution, with millions of students and hundreds of thousands of volunteer teachers. The stabilization of societal living in a Christian framework, and the extension of the Church throughout the world, is largely attributable to the international Sunday School movement.

The Sunday School today, with its emphasis on the systematic study of God's Word, has its roots in Judaism and the synagogue schools. The Early Church also established catechetical classes for the study of the Bible and Christian doctrine. This practice nearly ceased in the Middle Ages, except in some reform movements, such as the Waldenses, the Albigenses, and the Lollards. Finally the tradition of the Bible training class died out in the 17th and

18th centuries when rote answers to the questions in the catechism took the place of direct involvement with the Holy Scriptures.

But today, the systematic study of the Bible is widespread. The Sunday School movement shows signs of renewed emphasis, enlargement, and innovative development. Furthermore, the establishment of new Sunday Schools and Bible study groups could, as in the past, bring revival and the organization of new churches everywhere, even in burgeoning metropolitan centers.

This year Christians all over the world commemorate one of the most significant institutions among men on its 200th anniversary. The Sunday School is a bulwark against the encroachments of evil, a fence protecting the unwary at the top of a "precipice," a beacon light in life's stormy sea, a sanctuary where God is worshiped, a shop where persons are usefully employed and where character is built, and a home where love is taught and lived.

The Department of Adult Ministries of the Division of Christian Life salutes the Sunday School and the nearly 30,000 teachers of adult classes in the Church of the Nazarene. We thank God for each one and pray earnestly for the success of every class in the task of Christian education in the local church. □

John B. Nielson is editorial director of the Department of Adult Ministries, Division of Christian Life.



HERALD of HOLINESS

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God turned a \$30 million construction project around, and me with it!

The kitchen table was piled with paper work. The breakfast coffee and eggs were cold as I wrote feverishly. I had set the alarm for 5 a.m. and was trying to squeeze in two hours of business correspondence before leaving for work. There was nothing unusual about this morning's routine. I'd been doing it for months as the construction manager on an advanced wastewater treatment plant, 15 miles southeast of Washington, D.C.

I had been a pastor for 22 years and had come to feel that I needed a renewed awareness and view of the problems, needs, hopes, and frustrations of the Christian layman. My quest had led me to this construction project and to a very real personal crisis concerning my own spiritual, family, and professional responsibilities. I saw in my own dilemma, in microcosm, the broader elements of the struggle of laymen as they wrestle with the challenge of setting all the valid priorities in order in their own lives.

Despite the fact that I worked a 14-hour day, bringing reams of papers and blueprints home each night, the project was in trouble. Woe was I! God spoke to me as I drank that cold coffee and wondered how I could get my project moving. He said, "Why not turn it all over to Me, Ed? You've been acting as though it all depended on you instead of Me!"

I bowed my head and said, "You're right, dear Lord. I've been acting as though You didn't care and couldn't help if You did care. Forgive me! From now on I am going to turn *everything* over to You. I promise You that I will read three chapters of Your Word every morning before I go to work, whether I get my work done or not; whether this project straightens out or not, and whether or not it costs me my job!"

Like a good many breadwinners I'd been neglecting my family, and they had been paying a heavy price for having a "workaholic" for a husband and father. I promised the Lord at that breakfast table that I'd put Him first, my family second, my church next, and my work last, as an act of faith and love.

I did read three chapters of the Bible before leaving for work that very morning. Things went decidedly better on the job that first day. The same thing happened the second day. But on the third day I was running late so I read two chapters of the Bible and promised the Lord I'd read another chapter some-

time that morning at work. What a disaster that third day was! I actually did read that "makeup" chapter later that morning, but things went wrong anyhow. The excavating contractor dug up, and ruptured, an underground gas line. Work had to be halted on a huge, in-ground, concrete tank which was the size of a football field, because of flooding. The contractor made no progress on the installation of a crucial, 60-inch diameter, underground, concrete pipeline. Worse yet, they all wanted to blame me and my employer for their troubles. The next morning I said, "Lord, You taught me a lesson yesterday! From now on I'm going to read at least five chapters of Your Word before going to work in the morning and at least five more before I turn in at night."

From then on the Lord and I turned that project around! There was nothing magical about it. It was simply that God gave His blessings and guidance to a humbled Christian. God gave me a new wisdom in administering that project. Rough-and-ready construction men and hardheaded contractors commented on it. It reminded me of the incident recorded in Acts 4:13 when those who dealt with the apostles "took knowledge of them, that they had been with Jesus."

Perhaps the greatest thing that happened as a result of this new emphasis on putting God first and reading His Word in fairly sizeable portions, was the ever-broadening perspective of biblical literature which I received—the thrilling narrative of Genesis; the great sweeps of Jewish history from Exodus to Malachi; the spiritual insights and comfort of the Psalms; the majesty of the life of Christ along with His suffering, atoning death, and triumphant resurrection; the witness, sacrifices and victories of the infant church in Acts; the promised return of the Redeemer and His ultimate, everlasting reign; and the impact of the love of God on the believer's life: saving, sanctifying, and transforming it until it reflects God's love and the life of the Master.

God turned my family life around, too. My wife, Doris, had a husband again, and the boys had a father again. When I placed God first, instead of placing my work first, and started putting my work into God's hands, He helped me to see that my family's rightful place was right after His in my life's energies and attention.

The Lord reordered my priorities. God helped me to put Him first, my dear family second, His church third, and my work, which was now more of a partnership with Him, next. Far from losing my job, my project straightened out, my family life flourished, and I found a new peace with God.

I am a pastor again and I am dedicating a sizeable portion of my ministry to helping families, especially their breadwinners, to resolve their dilemma by putting their God first, their family second, their church third, and their work next. It did wonders for me! □



GOD REORDERED MY PRIORITIES

by EDWARD W. LEVIN II
Newark, Delaware



TEN CRIMINALS

USED OF GOD!



THE PLACE was Newgate Prison in Tynburn, England. It was Wednesday, July 19, 1738. Bound for the gallows were 10 prisoners huddled into a small cart. They sat quietly, numbed by the stares of the gaping spectators who lined the cobblestone pavement in hopes of getting a brief glimpse of the condemned men. Others inside the building stretched out the windows, straining to see the convicted criminals. Foul-mouthed men muttered biting reproaches as the cart halted near the gallows. Viewing the agony of those perishing at the gallows always drew a good crowd. Many enjoyed the sadistic pleasure of a good hanging!

At midmorning the prisoners reached their destination. Nine white men and one black man sat in meditative silence as if dumb to the jeers directed at them. A few minutes before 10 a.m., a strange stillness settled over the crowd and all eyes focused upon a black-robed preacher who was climbing into the cart. Two other men accompanied him.

The prisoners' faces suddenly brightened at the sight of the strangers. One lifted his hands, though securely tied in front of him, to clasp the hand of the preacher. Their faces were not the faces of defeated, hopeless men. No indeed! There were no tears; no signs of fear upon their countenances. They spoke to the preacher of their hope of heaven. They talked of the peace that Jesus had given them. They were not afraid to die. For only the evening before, in a dingy prison, they had confessed their faith in Jesus Christ. And they were prepared to take their final journey to meet Him.

In these precious minutes they celebrated the release of their humanity. They prayed together, and sang a hymn. The crowd watched in amazement. Before the three men left the cart, the preacher embraced one of the convicts and spoke a last good-bye to the others.

Within the hour the 10 surrendered themselves to death without a struggle. Their bodies dangled in the air as 10 souls slipped peacefully into eternity. After the bodies had been removed from public view, the same preacher addressed the rowdy crowd. He



by GERALDINE NICHOLAS

Scarborough, Ontario

told them to seek salvation in Christ.

And Charles Wesley, the young preacher, became aware at that moment that he possessed a power he had never known before; a courage wrought by God. In his journal he wrote, "That hour under the gallows was the most blessed hour of my life." But to the bewildered on-lookers it was one of the

strangest hangings they had ever witnessed.

Only one month prior to this incident Charles Wesley experienced conversion. Soon after the conversion of himself and his brother John, a great revival affecting every class of people swept throughout England. What a message they had! And they preached it with boldness. Men and women, disillusioned by the injustices of the Industrial Revolution, found hope and purpose for living through Jesus Christ.

How strange that 10 prisoners could be used of God in the last hour of their life to make a man become acutely aware of the active power of God within him. In a significant way, these humble men had a part in the budding faith that would flourish in Charles Wesley's heart and produce a great multitude of hymns from his pen. What richness we find in the words . . .

*O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!*

*My gracious Master and my God,
Assist me to proclaim,
To spread thro' all the earth abroad,
The honors of Thy name.*

*Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.*

*He breaks the pow'r of canceled sin;
He sets the pris'ner free.
His blood can make the foulest clean;
His blood availed for me.*

When writing that final verse, could he have been remembering those very prisoners to whom he ministered? What if fear of the unknown had prevented young Charles Wesley from visiting those men during their last hours of life on this earth? How wonderful

that because of his courageous attempt to minister to them and the gathered crowd, he became aware of the enormous power of God within him!

May we too, Lord, learn to draw on Your great power within us! □



by WILLIAM GOODMAN
Streator, Illinois

MY POLICE RADIO keyed in, breaking the calm night air: "Lady screaming, respond code 3." Upon arrival at an apartment, I found the screaming lady. She had cut her wrists in a suicide attempt. A bystander in the hallway said, "Why doesn't she just get it over with so we can get some sleep around here!"

Another call: "Meet a man holding a knife to his stomach." I approached the man. "Not you again Sam! What is wrong this time?"

Sam responded, "I just want to throw myself away, I feel like so much garbage." His wife screams from an upstairs hallway. "Go ahead, you're always going to do something big."

Two hundred fifty thousand people attempt suicide each year. Fifteen percent of them are repeaters. About 25,000 Americans take their lives each year. The methods are many—all are grotesque, all are sad, all lack compassion. Why do they do it? Here are some reasons given to me on the police beat:

"My situation is bad, nothing will improve."

"My handicaps pull me down, I feel desperate."

"I don't believe in anything anymore."

"The pressure of trying to succeed in school (or in business) is more than I can bear."

"I'm too old, no one wants me anymore."

"I've done everything in life, there's nothing to live for anymore."

"I'm ugly and lonely, no one wants me."

"I feel unloved."

Our society is full of lonely, empty people who feel they have nothing to live for. The stability of the family is being shaken, and sometimes even in a family the children fail to sense that they belong. Children find no real purpose or meaning in life; they just vegetate in their daily existence.

Suicide in a throwaway society is preventable. Each of us can help people around us by showing love, by expressing concern, by listening, by sharing the love of God to fill that empty void, to heal that wound, Who hasn't been hurt? Who hasn't had the sorrow of an inner wound? We all have been down and depressed. We all are so fragile, made of clay and spirit. See that desperate, depressed person and say, "But for the grace of God, there I go." "Hey, friend, God loves you, and as part of the human race, I need you. We need each other. Let's talk!"

The age-group with the highest risk for suicide is the 15- through 24-year-olds. Suicide has doubled within this group in the last 10 years. A sense of rejection and lack of love is a common reason for this age-group to quit life. Many feel helpless to do anything about not being loved. The church and Sunday School that reaches out into the community and into families can fill a void with this group. Kids wandering around looking for a place to belong can find it in a church that loves, and cares, and will listen. The church has a lot of reaching out to do. Nearly 13 people, age 15 to 24, throw their lives away daily. We can prevent "throwaway people" if we care.

She was pretty, intelligent, from a well-to-do family, and standing on a cliff ready to jump. "I'm going to end it all!" she said.

"You mean you're going to throw your life away. Let me have your life; let me live your life; let me have charge and tell you what to do for a week; let me try to recycle your life before you just throw it all away."

She agreed. I led her to Christ and she began to live for Him. This young woman needed the love of God. She needed the discipline and purpose that Christ gives for living. Having come to Christ, she has a reason to live. She belongs.

Don't avoid the sad people, the lonely, the withdrawn, the hurt, the suicidal. Go to them and love them as Christ would. You too will find love. □



from the **PATIENT'S** side of the picture

by **LESLIE F. LAEGER**
Enterprise, Oregon

Waltonich

TODAY in nearly every religious publication you will find an article by a layman, a chaplain, or a minister who has called, either in a hospital or nursing home, on some individual. They tell of a great many blessings they have received by these contacts. Some have even won people to Christ in the last months or days of their lives. The good that is done is not measurable. The need for such a ministry is great. And the individual performing this ministry is never completely prepared for what he will meet.

I would like to paint the other side of the picture—the side of the individual who has lain days, weeks, months, or even years hoping and praying that this might be the day when someone would drop by with a word of encouragement and cheer.

I have been in and out of hospitals as a patient for over 30 years for major reasons. The past 21 have found me in the worst condition, as I have been a quadriplegic, paralyzed from my neck down. Even this has not left me in as bad shape as some, for I have a very good wife and family who have not deserted me but have stayed true.

I have been in many hospitals, but have spent most of the time in the veterans' hospitals across the country. I have seen and met men and women from every walk of life who have passed through the doors of these hospitals. Some have been high-ranking government and industrial officials; others were day laborers or transient workers. There have been financial wizards, criminals, bartenders, farmers, and housewives. A minister and a man convicted of murder would have beds side by side.

One thing they all have in common is the fact that they are facing death. From this there is no reprieve. For the most part they have made up their minds that they are through with God and religion. This is true from the fuzzy-faced teenager to the craggy-faced oldster. He might have been the victim of a shell fragmentation or bullet in Viet Nam or an earlier war.

These are not the ones I will tell of. But even these are often glad for someone to stop by their bedside and give a cheery "hello." Many of these have been completely deserted by their family and friends. Even if they admit that they hate so-called "Bible toters" or "holy joes," they will usually welcome a kind word and a smile. Most will accept this even if they would storm and curse were you to mention prayer, religion, or the Bible.

I have personally known hundreds over the years to do this. Only once in a while will a contact be made that eventually leads to the breaking down of the barrier of hating God and blaming Him for their condition. But it is this rare case that makes the calling ministry worthwhile.

Unless you have been one of these patients you cannot completely understand the situation. If you have, you can look into the eyes of one lying there and understand the complete frustration and hopelessness that shows, for he knows that as far as medical knowledge is concerned he has no future. This is the outlook of those whose condition cannot be cured. They know that they are terminal cases. No doctor can change the prognosis. So life seems futile and death has no answer.

I am one of the fortunate ones. My condition is no better than the others, but I was brought up in a God-fearing family. While being "made" to attend church and Sunday School, I also, through constant exposure to the Scriptures, soaked up enough in my mind to help when too weak to hold a Bible. The

Word was hidden in my heart. I am fortunate, too, because years ago God saw fit to save me from my sins and give me a deep spiritual experience that has held fast when all seemed physically hopeless, even when I heard myself pronounced dead!

But what of the few who still have a glimmer of hope? These are the ones who really benefit from the calling ministry. In some cases numerous calls must be made before gaining their confidence. Many would clam up and offer complete rejection at the sight of a Bible. A testament or small Bible in a pocket or a purse, where it is easily available, is usually the best answer. Perhaps several contacts will have to be made before salvation is mentioned. A regular contact will gain the confidence which opens hearts and doors.

In veterans' hospitals especially, patients have been through the roughest experiences of life. Many a man has had close friends die beside him, and a deathbed scene is not new. Most have spilled blood or have seen it spilled, and they have become hardened.

But the reward comes to one with an open ear. The hurts, the frustrations that have built up inside, need to come out. The patient may be unwilling to unload to a social worker, a psychiatrist, or a member of the medical staff. Even a minister is not always welcome, for they are considered "paid" listeners, and the average patient does not feel free to unload his problems and thoughts. Far too often the professionals seem to lack the needed personal interest.

This is where the average lay person has the advantage. The patient who has found someone who cares

enough to stop by time after time without financial reward may bring himself to believe that this visitor might truly be a friend. Many have concluded that such friends no longer exist. But here they see one who returns again and again, and in the back of their minds a question is raised, Could I be wrong? Maybe someone does still care for me.

This may be the first ray of hope they have had since misfortune struck them down. Also, it is the opening to speak for Christ. At an opportune moment, the caller must make the confession that he is no better than anyone else. He is no more deserving than the patient, but he has received something within that has changed him.

Now is the time to place the toe in the door, as a salesman would say. Tell the patient that Christ has made the real difference in your life. Tell him that Christ can and will make that difference in any life where He is given the chance to do so. You may have to drop it all there, but the opening will lead to an opportunity for more direct witnessing.

When that opportunity comes put your full ability to work and convince the patient that Christ is the complete answer to all of the problems of life. Death is not the end. There is a time coming, through Christ, when pain shall cease. This place of confinement is a chance to prepare for an eternity without pain, sickness, and death.

When the patient has been won to Christ, do not stop calling. Do not cease to be a friend. He will always need you.

The best place to prepare for this vital ministry is in the secret place with God in prayer, saying, "Lord, here am I, use me." □

PEN POINTS

EXPERIENTIAL RELIGION



On my shelves there are many books. Most of them deal with the varied facets of Christian living and theology. The books on holiness and prayer are my favorites and they are more often used than all the others. Each one bids me take it from the shelf and revel in the depths of its rich truths.

As much as I love these books, I cannot spend too much time with them. For all the books on prayer only tell about prayer. One may be a textbook authority on methods of prayer, and yet not be a man of prayer. He who would know much about prayer must

pray. He who would utilize the power of prayer must first learn the discipline of prayer.

Holiness of heart operates on the same basis as prayer. It is not how much we understand about holiness, but how much holiness we experience. It is possible to know all the terminology of love and all the steps to a sanctified life, and yet not possess a holy heart and life. There is so much to know and understand about holiness.

Who can adequately explain the exact nature of carnality to everyone's satisfaction? Who can explain exactly what God does

when He cleanses the heart from sin? These are spiritual things that the human mind cannot fully grasp. Yet in spite of our dullness of understanding, we may have the fullness of God's Holy Spirit. God in His mercy has enabled us to experience that which we cannot fully understand.

Let us strive to be students of our theology and proponents of our doctrines. But let us always be, first and foremost, examples of the grace we claim. □

—RONALD C. KETCHUM
Howell, Michigan

PAUL'S SUCCESS IN *Athens*

by CHARLES LUDWIG

Tucson, Arizona

Photographs by the author

IT IS POPULAR to dub Paul's sermon in Athens a comparative failure. Skilled commentators have been doing that for centuries. Nevertheless, this is a mistake—especially from the long point of view.

At that time the Greeks in Athens and elsewhere were unusually susceptible to the Good News of Jesus Christ. Without knowing just why, they were hungry for the Christian message. This historic fact, together with its reasons, can be a potent tool in modern evangelism—especially that of young people. This being the case, let us ascend Mars Hill and have a closer look.

Paul's audience had reasons to discourage them from listening to him. He was a despised Jew. Even worse, he was a Roman citizen! At that time, the Romans ruled the Greeks—and often with heavy boots. In spite of these reasons the Greeks listened. Some, it is true, ridiculed. Others, however, said, "We will hear thee again in this matter." Better yet, "Certain men clave unto him, and believed" (Acts 17:32-34).

Encouraged, Paul went on to Corinth and other Greek cities, where he had much success. Paul's measure of success makes us question the reason.

For centuries Greece had been the most knowledgeable and sophisticated nation on earth! True, she no longer ruled the world, but culturally and scientifically she was supreme. Consider, for example, their knowledge of planet Earth.

Even before the coming of Christ, the Greeks strongly suspected the earth was round. They believed the earth had been made by a Supreme Being, and since the most perfect thing is a globe, they felt certain the supreme being made his masterpiece round. In addition, they had noticed that during an eclipse, the earth formed a circular shadow on the moon.

The Greeks also knew the approximate size of the



The Greeks in Athens . . . were unusually susceptible to the Good News of Jesus Christ. Without knowing just why,

earth. About 240 B.C., the Greek geographer Eratosthenes calculated the size of the earth. Working in Alexandria, Egypt, on the day the noonday sun is farthest north, he discovered that the shadow cast by a vertical stick at noon was a mere 7° from the zenith. At exactly the same time the sun was directly overhead at Syene—modern Aswan. Noting the 7° difference, and knowing the distance from Alexandria to Aswan, he calculated that the world is 25,000 miles around. Seventeen centuries later, he was proved correct!

Today, we know that the average distance to the moon is 238,000 miles. But were moderns the first ones to know this? In 129 B.C. there was a total eclipse of the sun at the Hellespont—the modern Dardanelles. At the same time, the sun was only 80 percent obscured in Alexandria. With the knowledge of this difference, Hipparchus calculated that the moon is 240,000 miles away.

Today science is dominated by our knowledge of the atom and the electron. Again, the ancient Greeks deserve credit. In the 5th century B.C. a Greek philosopher, Democritus, had speculated that the uni-

verse is made of tiny balls. He called them *atomoi*. Our modern word electron comes from the Greek word for amber: *elektron*. The Greeks named it this because they found that when it was rubbed it would attract tiny bits of paper.

With their knowledge of science, why would the Greeks in Paul's day listen to the Christian message? The answer is simple. Science then, as now, cannot solve the basic needs of the human heart!

Paul's audience on Mars Hill had also been exposed to an amazing system of ethics. This system had been advanced by Aristotle in his book *Nicomachean Ethics*.

Aristotle was a student of Plato. His ethical system contained excellent ideas. He attacked pleasure-seeking hedonism. He insisted on justice and praised courage. But he had very little to say about love. Also he could not conceive of happiness within a framework of misery. He said flatly, "No man can be happy who is absolutely ugly."

they were hungry for the Christian message of eternal life that begins now.



These famous Greeks taught that humans should seek perfection; but they had no concept of a divine power helping one to achieve such a goal. Thus, when Paul preached the atonement and love, he had a great vacuum to fill among the Greeks. His famous love chapter in 1 Corinthians was a sensational announcement to them.

Again, the great Greek philosophers had no way to deal with guilt. Until the ninth century before Christ, it was not considered wrong for a Greek of one clan to kill a Greek of another clan. As the years advanced, however, killing anyone began to bring a twinge of conscience. What were they to do?

In Delphi—famous for the oracle—there is a stream that plunges over a cliff. Soon it became popular for murderers to stand beneath it and to allow the water to cover them. It was thought that this plunging water would cleanse them of their sins. But all who tried it were disappointed. Imagine their joy, then, when they followed Paul's instructions, believed in Christ, and knew within their hearts that their sins had been forgiven!

As Paul climbed the acropolis in Athens, he passed some of the finest sculpture in the world. While he preached on the Hill he could see the magnificent Parthenon which had been completed four centuries before Christ. This masterpiece demonstrated the skills of those ancient Greeks. There was no mortar within it; and because of their intriguing knowledge of optics, the builders had designed the columns to be slightly larger halfway up and then to gradually taper toward the top. This was done in order to adjust the straight lines of the temple to the "round eye of man." Likewise, all straight lines were bent slightly.

Yet even with these skills, the Greeks were unhappy. Across the centuries they had learned that the sharpest chisels could not repair a broken heart. Paul's message, however, had a cure for the brokenhearted. Many tried it and found that it worked.

The Greeks were troubled by their lack of political supremacy. Alexander the Great was a distant memory. Each day they felt the abrasive power of Rome—their undisputed masters. Paul's message canceled this second-rate citizenship idea. In the Kingdom he proclaimed, all persons were first-class. Moreover, this Kingdom was supreme over all other kingdoms and would last forever. But that was not all. In the Kingdom proclaimed by the apostles, the most insignificant person was made to feel significant, wanted—and desperately needed. Said Paul: "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27). Few statements could be more sensational than that. And yet it was, and is, true!

The power of the Good News of Christ on the Greeks is indicated by the dramatic fact that less than five centuries after Paul's sermon on Mars Hill, the Parthenon was converted into a Christian church and was used for Christian worship for the next 1,000 years! □

Author Charles Ludwig (*l.*) on the steps climbed by the apostle Paul to reach Mars Hill—also called the Areopagus.

ONE SUMMER a very nearsighted young man was spending a week at a Nazarene Junior High Camp. If you've ever been to camp, you know that nothing is safe in a cabin full of campers. So Sam had a problem when it came time to sack out—where to put his glasses. They were always his last thought at night, his first thought when he opened his eyes in the morning. So he found a small space under the corner of his bunk, within easy reach.

Sam's cabin buddies curiously watched each night as he carefully placed his glasses in exactly the same spot, where he could grab them without looking, for he was too nearsighted to go looking for them.

Things were a little slow in camp that week—slow enough for a couple of the guys to get their heads together and plan some mischief. One night, after they were sure everyone was asleep, they quietly “borrowed” some shaving cream from their counselor for their prank.

When reveille sounded the next morning, the first movement in Sam's cabin was a hand groping for a pair of glasses. When they were in place, Sam turned over to give his buddy in the upper bunk a playful kick. For a brief moment he panicked.

“I can't see! I'm blind!” he gasped. The other boys groggily rubbed sleep from their eyes so they could see what all the excitement was about. Then the whole cabin burst into laughter as they realized why Sam couldn't see—shaving cream!

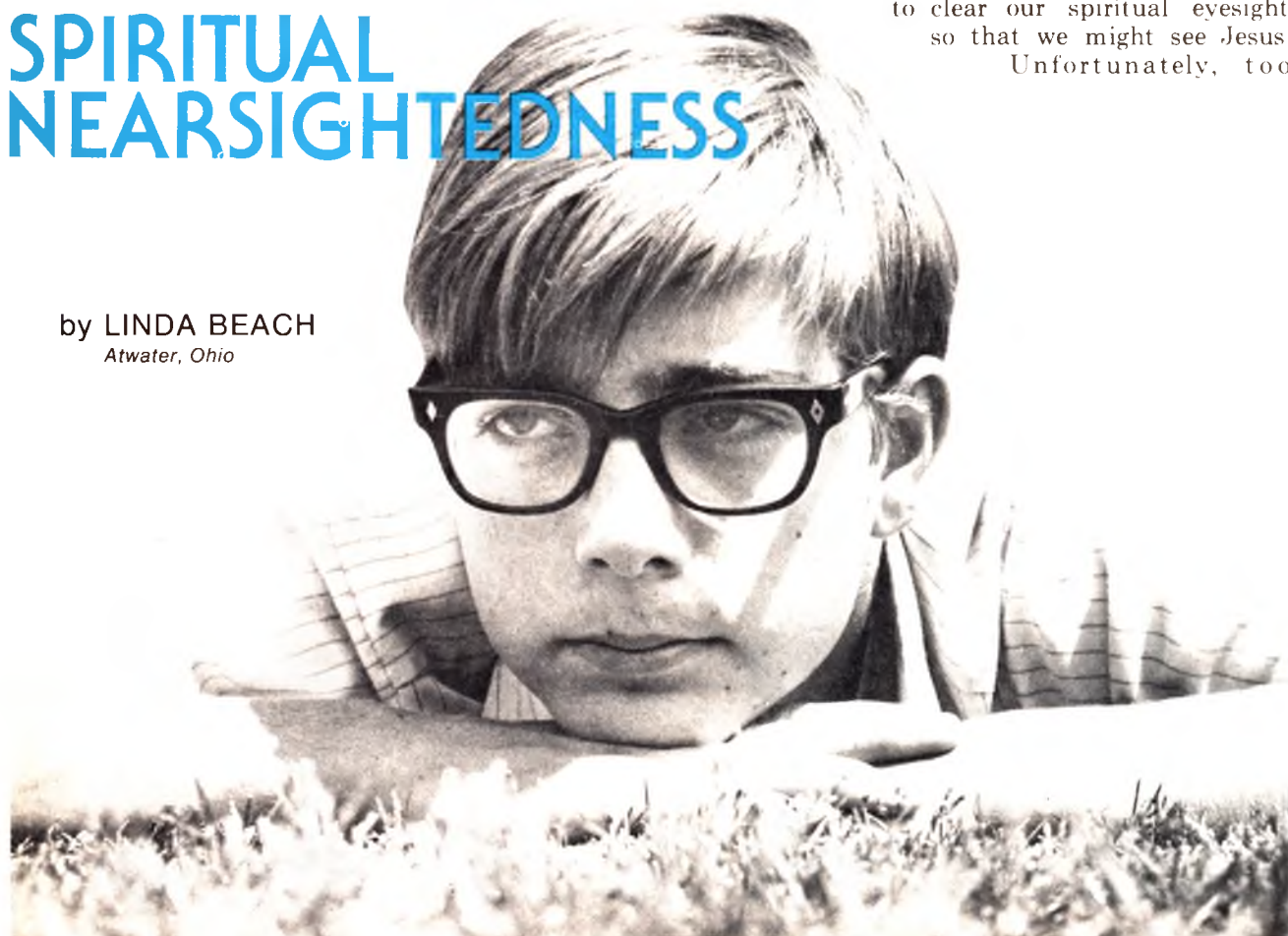
Nearsightedness can reduce the world to a sea of faceless people and foggy images, making a pair of glasses a most precious possession—even to a 12-year-old camper. It can become a real problem to a student who looks at a board full of work and sees nothing but a green blur.

But there is another, more desperate kind of problem facing Christian men and women today—spiritual nearsightedness. The apostle Paul wrote of it in his Letter to the Ephesian Christians. They had some real problems—disagreements, bad language, shady stories, gossip—even stealing. Paul diagnosed their need and began praying. He prayed that “the eyes of their heart would be enlightened” to see Jesus. The “glasses” he prescribed were the “spirit of wisdom and revelation.” These would enable them to see Jesus—the “hope of His calling . . . the riches of His inheritance . . . [and the] greatness of His power” (1:18-19, NASB). For in Him, Paul knew they would see all they needed to straighten out their lives. In His eyes they would see reflected their selfishness and willfulness. In His face they would see forgiveness, renewal, and power to live above the sin that plagued them. In His life they would see the pattern for living that God wanted them to follow.

The more I read Paul's prayer for the Ephesian Christians, the more clearly I can see Paul standing with the “great cloud of witnesses” of Hebrews 12, praying for believers today—praying that we, too, might learn to take time each day to allow the Holy Spirit and the Word to clear our spiritual eyesight so that we might see Jesus. Unfortunately, too

SPIRITUAL NEARSIGHTEDNESS

by LINDA BEACH
Atwater, Ohio



NOT LONG AGO, in a small church, the pastor was leading the singing in the Wednesday night prayer meeting. He had announced they would sing "the first, second, and last verses." After the last chorus, one man spoke up.

"Pastor, could we sing that *third* verse?" Naturally, the pastor agreed.

While we cannot sing every verse of every congregational song or hymn, the first verse and the last verse have the best chances, perhaps because they are more likely to be known. Or is this part of a cycle: We know them because those are the ones we sing? The second, third, or fourth (if not the last) verses were written for a purpose and not just to take up space.

That night I was a bit tired and lonely. Some personal problems were closing in on me. I was looking for answers and some nourishment. Since the gospel song was "Rescue the Perishing," I assumed the evening's emphasis would be missions. Ever since I could remember we sang "Rescue the Perishing" at every missionary meeting, and always "First, second, and last verses, please." I knew the words by heart. And I had always had a mental slide show to go along with the song. As the pianist began the introduction I could see people from India, Africa, the Far East.

But the third verse threw me. Consulting my hymnal I quickly read,

Down in the human heart, Crushed by the tempter,

Feelings lie buried that grace can restore.

Touched by a loving heart, Wakened by kindness,

Chords that are broken will vibrate once more.

So we sang the chorus again and put away the hymnbooks. But the words of Fanny Crosby kept reverberating in my spirit. How had I missed that verse in all these years? That verse was not about Africa or Asia or the Caribbean, but about 20th-century Americans—me—those who have prided themselves as the "senders" of missionaries and not the receivers.

many of us, too many mornings, jump out of bed and into the frantic activity of the day, completely forgetting to quiet ourselves for a look at Jesus. As the day wears on, the pressures begin to mount, problems grow larger than solutions, and frustrations produce impatience and anger. When Jesus is able to catch up with us and we are finally quiet before Him, we wonder how we could ever have left Him out of our day in the first place.

Think of the difference it would make if we were as careful about our spiritual eyesight as our camper was about his physical sight. Our first thought in the morning and our last thought at night would be Jesus! But it takes thought and planning. Just as Sam carefully planned for a safe, convenient place

There were some "buried feelings"—a resentment that was really the heart of my burden. Ignoring the problem and rationalizing that I had a right to feel the way I did were part of the subtlety of the tempter's strategy.

Ah, the big sin is not idolatry or witchcraft, but those hidden kingdoms in the spirit where Jesus is not Lord.

The reality: 20th-century urban man, manicured, groomed, educated, is perishing just as rapidly and surely as his brother in a Third World country unless "wakened by kindness."

by HAROLD IVAN SMITH

Kansas City, Missouri



Could we sing that *third* verse?

Crosby not only rehearsed the problem, she pointed to a *solution*—"touched by a loving heart," and to a *promise*—"chords that are broken will vibrate once more."

To each of us come these crushing, defeating experiences when Satan would suggest "give up" or "quit"; after all "things would never be the same." But in those times come David's words, "Create in me a clean heart, O God; and *renew* a right spirit within me" (Psalm 51:10).

The promise is renewal, restoration, the Enabler's mending. Sometimes the Lord directs the healing through His Word, and at other times through the word of a brother.

I left church humming that third verse, still surprised by the use of that gospel song in a service that was not missionary in emphasis. Many times I have heard the refrain, "Jesus is merciful . . . Jesus will save."

A confident proclamation from a songwriter.

Sometime you may feel the need to say, "Could we sing that third verse?" You may never know who needs that verse. □

for his glasses, we must plan our quiet time with the Lord, finding a place and time when our minds are fresh and open to God.

It also takes determination to put His time *first* before the rush and clamor of the day has a chance to fog our vision and keep our eyes from focusing on Jesus. And it takes an awareness of our need, a realization that nothing will focus properly without a clear look at Jesus first.

It's all up to us. We can leave Jesus out and fumble through the day doing *our* best in *our* strength, or we can give our first thought in the morning to our "spiritual glasses," fill our vision with Jesus, and go in His strength to live purposeful and peace-filled lives. □



WILL YOU ANSWER WHEN OPPORTUNITY KNOCKS?

NO ONE who has visited Dallas or Houston would ever believe that Jefferson was once the second largest town in Texas. But it was, in the late 1800s. During those bustling days steamers hauling all kinds of freight traveled between Jefferson and New Orleans. The town boasted a population of 25,000 then.

If you travel to Jefferson today, however, you'll find a quaint little east Texas town, with a population of about 3,000, nestled in a bend on Big Cypress Creek. You see, Jefferson wrapped all its hopes and dreams in a bundle and laid them tenderly against the bosom of their waterway.

But the first faint puffs of smoke from railway engines could be seen floating across the countryside, and railroads could go where rivers could only dream of flowing.

Jay Gould, who reigned over a railroad empire, offered Jefferson the opportunity to become one of the most prosperous cities in the nation. In 1870, while promoting the new *Texas and Pacific*, he traveled to Jefferson in his personal car, elaborately furnished with delicate finery. He tried in vain to persuade the city fathers to meet his demands.

Today in the Excelsior Hotel you can still read the prophetic note beside his signature on the register—"The end of Jefferson." Ironically, the town has acquired that very car and restored it for viewing by tourists.

No one can say for certain that Jefferson would ever have become another Dallas, although Dallas is one of the few major American cities that grew up *without* a river, a lake, or a bay to boost its growth.

But opportunity knocked, and Jefferson refused to answer.

Who knows what might have been if Jefferson had decided to travel by rail instead of water? We can blame no one for missing an opportunity because they erred in judgment. And, in some cases, it makes little difference anyway. The fine people of Jefferson—some of them my friends—are probably glad they don't live in a metropolis.

But to miss a spiritual opportunity through neglect or choice invites eternal regret.

When the rich young ruler encountered Jesus, he missed his opportunity to inherit eternal life. He chose to walk away, and "he went away sorrowful" (Matthew 19:22).

Ananias and Sapphira missed their opportunity to share, not only in the riches of heaven, but also in the affirming fellowship of the Church. Their decision cost them greatly.

Festus enjoyed an opportunity any Christian today would relish—sitting under the ministry of Paul himself. But he misused his opportunity. Rather than humble himself, he harangued the apostle; "'You are out of your mind, Paul!' he shouted. 'Your great learning is driving you insane'" (Acts 26:24, NIV).

Missed opportunities! Some never recovered.

Others, however, viewed their spiritual opportunities, valued them, and availed themselves of their blessing.

Nicodemus came to Jesus one night to inquire about Life (John 3:1-2), later defended Christ against His critics (John 7:50-52), and finally openly confessed his faith by boldly accompanying Joseph of

by MERRILL S. WILLIAMS

Texarkana, Texas

Arimathea to embalm Jesus' body (John 19:39). After initial reluctance, he finally took a firm hold on his opportunity.

The Samaritan woman met Christ as she drew her daily ration of water. Although at first she avoided His attempts to help her, she finally recognized her opportunity and submitted to His authority.

Bartimaeus was blind, frustrated, defeated—but hopeful as word passed that Jesus was approaching.

He could not let this valuable opportunity pass. He cried, "Jesus, Son of David, have mercy on me!" (Mark 10:47, NIV), and Jesus healed his blindness.

The Hebrews could have entered the land of promise after 11 days (Deuteronomy 1:2). But they missed their opportunity and wandered in the desert for 40 years.

Are you taking advantage of your spiritual opportunities? Or are you allowing them to pass by unheeded? Today we can show a smile, offer a word of encouragement, lend a hand, seek the Lord. Today is our day of opportunity. □

COMMITMENT

IS THE WORD



by KENNETH DODGE

San Pablo, California

IN HIS BOOK *Reach Out for New Life*, Dr. Robert Schuller has a chapter entitled "Self Starting Power." That chapter tells how Dr. Schuller improved his physical condition.

I read that chapter with much interest and was impressed by the exhortation to physical fitness. I could find nothing in the writing with which I disagreed and could honestly and sincerely state that, in my heart, I was a very firm believer in what Dr. Schuller had written.

The fact that I was a believer, however, did nothing for my own physical condition—which was somewhat in need of improvement. I recognized my need and continued to firmly believe that if and when I followed the suggestions in that chapter, the physical improvements that I needed would be accomplished.

It occurred to me that there was, perhaps, a spiritual parallel involved. In witnessing to people about the ability of Jesus to meet the spiritual needs of their lives, I encounter many who are quick to agree with all that I have to say. They are aware that a need exists and they can honestly be described as "believers" in the ability and desire of Jesus to meet that need. However, their "belief" does nothing for their spiritual need.

Is there a word that can describe the condition of those who believe but are not at all helped by their belief? I believe there is, and I think the word is "uncommitted."

James had something to say about the "uncommitted" of his generation. "It isn't enough just to have faith. You must also do good to prove that you have it" (James 2:17, TLB).

The day came when I began to act on my belief that my physical condition needed improving. It was not easy! Jogging half a mile left me panting for breath and inwardly arguing with myself over whether or not it really mattered that much! Ah, but commitment! Before I began I committed myself to reg-

ular, daily exercise. I set goals—by the end of the first month, I would be able to run a mile—then two miles, then three, etc.

The first few weeks were by far the most difficult. Old habits had to be broken and constant determination was necessary. But the longer I kept at it, the more "normal" such behavior became. It was a memorable day when I ran the mile and was scarcely even breathing hard. That consciousness of progress (though it would have seemed barely minimal by

the veteran jogger) was the greatest encouragement I had experienced since the day I began.

Surely it is not difficult to see a spiritual parallel here. I recall my spiritual conversion. I committed my life to the Lord Jesus Christ. I set a goal of daily living for Him. I wanted to make spiritual progress—but it was not easy. Old habits had to be broken and many times progress seemed painfully slow—especially compared to the saints in whose company I so often found myself. But, by the help and the grace of God, progress *was* made. The day I realized, almost with shock, that some of the old habits now had absolutely no appeal to me whatsoever was a memorable day and a source of great encouragement!

Now, as I survey my church, I see that we believe in many good ideas. A growing Sunday School is an excellent idea! Increased support of our missionary program is another worthy objective. And there are dozens more. What is needed, however, is more than "belief." "Commitment" is the word. Nor is this intended as a put-down. We want you to be encouraged to commit yourself. Because, you see, the committed ones are the truly joyous and blessed ones. There is plenty of room in our ranks for *you*! Won't you please join us? □

ONE OF THE MOST beautiful chapters in the Bible is the 17th chapter of the Gospel of John. This is the true Lord's Prayer. I like this chapter, for it speaks to me of the innermost longing of our Lord Jesus for His followers.

Jesus was always engaged in prayer. In Mark 1:35, we read that He arose a great while before day in order to go to the secret place of prayer. There were, however, seven great epochs in the life of our Lord in which a special prayer was involved:

1. At His baptism (Luke 3:21).
2. Before the calling of the 12 apostles (Luke 6:12).
3. When the people would crown Him (John 6:15).
4. At His transfiguration (Luke 9:29).
5. In prayer for His followers (John 17).
6. Before the agony of the Cross (Matthew 26:39).
7. On the Cross, for His enemies (Luke 23:34).

Since the 17th chapter of John is included in this listing, it seems very important that we pay heed to it, and learn some of the spiritual lessons contained therein.

Being a prayer for entire sanctification, we notice first that it was for the believers, not for the unbelievers. "I pray for them: I pray not for the world, but for them which thou hast given me" (v. 9). One reason why some folk cannot pray through to entire sanctification is that they do not have an experience of justification to start with. There is no use in seeking the second blessing until you have obtained the first blessing!

Now, within this prayer for the sanctification of believers, several things are provided for.

First, the prayer of Jesus for the sanctification of believers provides for their purity: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [of the world]" (v. 15). This does not mean that we are to wait until we are sanctified to quit the sin business. We do that when we are first saved. But the second crisis experience of sanctification is necessary for the purification of our heart from that inbred sin referred to in biblical terms as "the carnal mind" which "is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). The carnal mind cannot be forgiven. The only way to deal with it is to eradicate it from the heart. Only then can we be pure. None but the purified in heart will ever be able to see God, either here or in heaven (Matthew 5:8). To be pure is to be unmixed with any foreign elements. Jesus demands a pure, unmixed, unblemished people. "Set your affection on things above, not on things on the earth" (Colossians 3:2).

Second, we see the keeping power of this grace.

"SANCTIFY THEM"

Sanctification is an establishing grace. Paul prayed in 1 Thessalonians 3:13, "To the end he may stablish your hearts unblameable in holiness before God . . ." That sounds like what Jesus desires for His followers, as we hear Him pray, "Holy Father, *keep* through thine own name those whom thou hast given me"

A New Song

*Life was a melody, vibrant and strong,
Breathed into being on the wings of a
song;*

*A song of creation, wholesome and clean,
Of primeval Eden, of hearts without sin.
The song thus created crescendoed and
then—*

*Man changed the music and sin entered in,
Bringing discordance with notes harsh and
shrill,*

*Stopping men's ears to God's call and His
will.*

*But God, ever faithful, composed a new
song,*

*A song of deliverance from Satan and
wrong;*

*A song about Calvary and Jesus the Lamb,
Slain for my sin—redeemed now I am!
In my soul it is ringing, this glorious
refrain*

*Of life worth the living and joy-filled
again;*

*And I'll sing it in Glory when I see His
face,*

*The blest song of redemption—"Saved by
His grace!"*

—MABEL P. ADAMSON
Kansas City, Missouri

by R. LEE ELLINGSON
Kenner, Louisiana

(v. 11). Again, we hear Him say, "I pray . . . that thou shouldest *keep* them from the evil" (v. 15). Thank God, we do not have to be up and down, in and out, back and forth, in our religious experience. We can be kept! Peter tells us that there is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are *kept* by the power of God" (1 Peter 1:4-5).

Third, the prayer for the sanctification of believers provides for their unity. What a disgrace to the cause of Christ when His children do not get along. Jesus meant for there to be unity among His people in the sense of harmony. You can tie the tails of two cats together and throw them over a clothesline, and you will have unity! I'm afraid that may be the kind of unity which we find in some holiness churches. If God has truly "shed abroad his love in our hearts by the Holy Ghost," there will be no room for animosity against a brother or sister in the Lord. Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (v. 21).

As Jesus prayed for the sanctification of His followers, He had a specific purpose in mind. Holiness of heart is not something optional, a take-it-or-leave-it proposition. Rather, it is a necessity for the evangelization of the unconverted world. Jesus prayed, "... that the world may know," and "... that the world may believe" (vv. 21, 23). There is something about a sanctified, satisfied individual that speaks volumes of conviction to a lost and dying world. Truly, we are Christ's ambassadors. We cannot be the best possible witness for Him if "the old man" is still alive. We must have purity of heart and life.

Finally, we see in verse 20 a glorious promise. Jesus did not pray for the sanctification of those first-century Christians only. "Neither pray I for these alone, but for them also which shall believe on me through their word." That wonderful prayer of our Lord was a personal prayer for you and for me in this day.

Has this prayer of Jesus been answered in your own life? "Sanctify them through thy truth: thy word is truth" (John 17:17). □

Book Brief



Rx FOR HAPPINESS



PAULINE E. SPRAY, *author*

*Happy Birthday to you;
Happy Birthday to you;
Lights are dramatically dimmed; the
cake, aglow with candles, is carried
in . . .*

Happy Birthday, dear . . .

The familiar words are sung out in discordant unison. The recipient of that age-old greeting may or may not feel the happiness that is being so exuberantly extended. How can anyone successfully tell another to be happy?

Someone has defined happiness as "the rarest, most prized and most misunderstood state of man." Happiness rates higher in importance and reflects more accurately the quality of one's individuality than any other personality trait.

Happiness isn't something one puts on; it is an inner attribute reflecting itself in attitudes and actions. This is what Pauline E. Spray's book is all about. She doesn't say that lofty aspirations, self-forgetting deeds, sublime achievements are equated with happiness but rather that happiness evokes the 25 desirable characteristics she discusses.

In commenting on the book, author Spray says; "The majority of people today, no doubt, are troubled by bouts of depression. What is happiness? How can I attain it? they ask. I, too, had asked these same questions, and the Lord graciously answered them for me. In writing this book, my driving desire was to share with others the secrets I learned during my personal quest."

Rx FOR HAPPINESS deals with profound matters, but it is a most readable book. It's filled with personal incidents from the author's experience as a pastor's wife and from an extensive source of supportive illustrations. □

Beacon Hill Press of Kansas City
To order, see page 23.

GOD'S OTHER CHILDREN

Years ago in Florida an angry man said to me, "You think only the Nazarenes are going to heaven." He was wrong. I've never thought that, and I've never said that. In fact, as I told him, I don't think all the Nazarenes will be there. It's one thing to belong to the church and another to walk with Christ.

God has children in all the churches. And if they are His children, then they are brothers and sisters to every Nazarene who is also a Christian. The Father is always grieved if we disown our brothers and sisters.

We cannot truly love the Father if we do not love His children. John makes this crystal clear: "Whosoever believeth that Jesus is the Christ is begotten of him" (1 John 5:1, RV).

The comments of F. F. Bruce on this verse are good. "To love the Father (whom we have not seen) involves loving His child (whom we can see) . . . And who is the child of God? Any one who believes that Jesus is the Christ. In the Johannine writings this means more than assenting to the proposition that

Jesus is the promised Messiah; it means personal faith in Him, personal union with Him, who has been revealed 'in the flesh' (4:2) as the Christ and Son of God."

Who is a child of God? *Anyone* who has personal faith in, and personal union with, Jesus Christ! Such persons can be found in all churches and in a variety of theological camps, ranging from conservative to liberal, from fundamentalist to charismatic.

Does this mean that creeds and doctrines are unimportant? No, indeed. But it does mean that our detailed beliefs and opinions should not become barriers to the acceptance of any child of God. Various church creeds tell us what certain groups of Christians believe, but those creeds do not fence in all who are Christians. A Christian is one who loves and serves Jesus as the Christ, whatever else he may believe, even mistakenly. And if he loves and serves Jesus, I cannot reject him without rejecting Jesus.

Thank God for all His children! □

SLEEPING IN CHURCH

Bible readers are familiar with "a certain young man named Eutychus." During a long sermon by Paul he fell into a deep sleep and out of a high window. He was "taken up dead" but the Lord restored him to life (Acts 20:7-12).

Sleeping in church, as you can see, is an old problem. It has never been solved. You can see that, too, any Sunday, any church.

Sometimes people fall asleep in church as the victims of poor ventilation. The brain doesn't get enough oxygen. And sometimes people sleep in church as victims of poor preaching, which can't be helped by simply opening a window. It requires the harder work of opening a mind.

In his autobiography, Abba Eban makes this caustic comment about Pinhas Sapir: "He was, in fact, the only man I have ever met who could sleep, not only during speeches made by others, but during speeches made by himself." I have heard (and preached) some

sermons that were dull enough to put the preacher himself to sleep.

Jon Morris, in his delightful history of Oxford, tells of a minister named Goulburn, preaching at Holywell Church in the 1840s, who began his sermon with this sentence: "It may be predicated of the Bereans that they permitted no extraneous circumstances to counteract the equipoise of their equanimity." Preach like that and the organist will have to play the "Awakening Chorus" before the benediction.

Probably the number one reason for sleeping in church is a misspent Saturday night or Sunday afternoon. If you are blinking at the television set at two o'clock Sunday morning, or running yourself ragged all Sunday afternoon, you will be too exhausted to remain alert to even the best preaching. To forfeit God's message because of undisciplined lust for entertainment or recreation is wicked and destructive.

The preacher is responsible for preparing and delivering vital messages. But the congregation is equally responsible for being alertly present to hear them. □

Sometimes people fall asleep in church as the victims of poor ventilation. The brain doesn't get enough oxygen. And sometimes people sleep in church as victims of poor preaching, which can't be helped by simply opening a window. It requires the harder work of opening a mind.

CONSCIENCE, RELIGION, AND LANSKY

I read recently a biography of Meyer Lansky, written by three Israeli authors, Dennis Eisenberg, Uri Dan, and Eli Landau.

I got acquainted with the writing of these men a few months ago when I read their history of the Israeli intelligence service.

Meyer Lansky I have known about most of my life. He has been a leading figure in the American underworld since his youth, making millions through mob-controlled gambling in the U.S. and other countries. His close friends were "Lucky" Luciano and "Bugsy" Siegel, and his past is dyed with violence, murder, and corruption.

The book is an eye-opener. Of special interest to me was its account of Meyer's (and the Mafia's) cooperation with Naval intelligence during World War II. The racketeers became patriots! After the war the Navy sought to deny the help they asked for and got from Lansky and his gangster associates.

But of greatest interest to me was the account (and photo) of Meyer Lansky at the historic Wailing Wall

in Jerusalem. Meyer was in Israel in 1971, seeking asylum which was denied for political reasons. But while there he insisted upon praying at the sacred wall where thousands of pious Jews make their petitions to God. Uri Dan's eyewitness account of this prayer vigil (which he had protested against to Lansky because it would cause a scandal) is told in the opening chapter. The last chapter records Lansky's answer to the question, "If you had your life to live over again, would you lead it any other way?" His reply: "I have nothing on my conscience. I would not change anything."

So Meyer Lansky, "mogul of the mob," is another classic example of how religion can be mixed with crime, and conscience can be seared by money. Neither conscience nor religion can save from sin. Only a personal response of obedient faith to God, who reveals himself and redeems us in Christ, can save. Meyer Lansky's guilt is no greater than that of the politicians and policemen he bought. The tragedy is that he would feel no guilt, and seek no pardon from God, assuming that the silence of a dead conscience was an approval of a bad life. □

THE PASSION FOR POSSESSIONS

The May issue of *Quest/80* magazine tells of a man in Chicago who "paid \$1,400 dollars for a custom-made bicycle that he then hung up on his wall."

The passion to possess things has become a disease with many Americans. Affluent times has made it possible to gratify as never before this desire. Christian people have succumbed to the epidemic too, unfortunately.

To have in order to use, to help, to serve is one thing. But to have just in order to have is another thing, and a very dangerous thing. In the drive for acquisition, a person can easily dissociate ownership from stewardship. Then it is only a step to the repetition of Adam's transgression, the attempt at lordship over one's own life, the rejection of the concept of stewardship altogether.

Jesus told about a man whose vocabulary was mostly I, my, and mine. He was unconcerned about others about him. His riches were his to enjoy for his own comfort and pleasure entirely—or so he thought. God called him a fool. He also called him into eternity

without notice. And guess what, when he died he was as broke as a beggar. He left it all. So will we.

Wouldn't it be awful to die with a \$1,400 bike hanging on the wall, and starving children living within a few miles of that useless display?

What are we throwing money away on that ought to be spent for God's work and for man's needs? We need to probe our consciences at this point, because it is woefully easy to fall into the trap of having just to have. In his journal Wesley writes, "I preached in Gwennap at five, and afterwards saw a strange sight—a man that is old and rich, and yet not covetous." In our own society is a non-covetous person becoming a rare sight?

Don't get me wrong. I am not preaching against private property. What I am saying is that having things for their own sake in a world filled with suffering and need does not square with the portrait of our Master in the Gospels. Nor does it square with His command, "Lay not up for yourselves treasures on earth." □

IN THE NEWS

PEOPLE AND PLACES

Dean Flemming, son of Dr. and Mrs. Floyd Flemming, superintendent of the Akron District, went to Okinawa, Japan, in June. He is pastoring the English-speaking Keystone Church of the Nazarene while Rev. Fred Forster, missionary-pastor, is on a year's furlough. He will also minister to an oriental congregation. Mr. Flemming received an A.B. degree from Mid-America Nazarene College, Olathe, Kans., and the M.Div. degree from Nazarene Theological Seminary, 1979, with a major in missions. □



Donald E. Stelting has received the "Outstanding Young Men of America" award for 1980. This award was presented to him by the national organization of U.S. Jaycees in recognition of outstanding personal and professional achievements. He is an ordained elder in the Church of the Nazarene and has pastored churches on the West Texas and Northwest Oklahoma Districts. Don holds a B.A. from Bethany Nazarene College, M.R.E. degree from Southwestern Baptist Theological Seminary, and is a Ph.D. candidate at Oklahoma State University. He is currently an assistant professor of history at Mid-America Nazarene College. He and his family reside in Olathe, Kans. □

Eastern Nazarene College conferred the degree of Doctor of Divinity on **Rev. J. E. Shankel**, superintendent of the Maine District, during recent Memorial Day Commencement exercises. He earned a Bachelor of Arts degree from Eastern Nazarene in 1961 and a Bachelor of Theology degree in 1962. He has also done graduate studies at Andover-Newton Theological Seminary in Newton, Mass. Dr. Shankel has been a member of the Board of Trustees to ENC for 11 consecutive years and secretary of the Board for 6 years. He



served as pastor of the Duxbury, Mass., church, 1962-65 and Augusta, Me., First Church, 1965-71.

In 1971, Dr. Shankel was elected superintendent of the Maine District and he was reelected for the third time to a four-year term at the 1980 District Assembly held in South Portland, Me. on May 21-22.

His wife is the former Joyce J. Bish from Mayport, Pa. They have one daughter, Christi-Le, who is a sophomore at Cony High School in Augusta, Me. □

William A. Tolbert was awarded the Ph.D. degree during commencement exercises at Michigan State University in East Lansing, Mich. Tolbert's honors include: Phi Theta Kappa, MU Chapter and Pi Omega Pi, Chapter Delta Delta (National Honorary Business Education Fraternity).

Dr. Tolbert is currently pastoring the Lansing, Mich., Zion Church. In addition to his work as a pastor, Dr. Tolbert is a program advisor and academic counselor for the Lansing School District. □



Howard T. Wall, director of admissions at Trevecca Nazarene College, was cited by the Tennessee Association of Student Financial Aid Administrators during their 13th annual conference at Gatlinburg for his service to Student Financial Aid. The framed citation read: "for service . . . for leadership and support of TASFAA, SAFAA, NASFAA, . . . for assistance to colleges and universities while serving as Assistant Director of the Tennessee Student Assistance corporation . . ." Mr. Wall was the recipient of the TASFAA Annual Award in 1977. This special citation was the first such special recognition ever given by the association. Mr. Wall was president of the Tennessee Association of Student Financial Aid Administrators in 1973-74. □



Melvin Welch, son of Rev. and Mrs. W. B. Welch of Charleston, S.C., was awarded the Ph.D. degree in higher education administration at George

Peabody College of Vanderbilt University in Nashville, on May 9.

Melvin is dean of admissions and records at the University of Tennessee at Nashville, and is presently serving as the transitional administrative officer for the merger of UT Nashville with another state institution.

In 1961, Melvin graduated with a B.A. degree from Trevecca Nazarene College. He received the M.Ed. from Middle Tennessee State University. He taught in the Metropolitan Nashville Public School System for eight years.

He is married to Joyce Eloise Woodward Welch and has a son, Todd, age 13. The Welch's are members of the Nashville College Hill Church. □

Fred MacMillan, born in Rosebank, Prince Edward Island, Canada, and formerly a member of the Elmsdale, P.E.I., Church of the Nazarene, graduated from the doctoral program at Trinity Evangelical Divinity School, Deerfield, Ill., receiving the D.Min. degree.



Mr. MacMillan did the doctoral research in crisis consultation while pastoring Orland Park, Ill., First Church.

Dr. MacMillan is a graduate of Olivet Nazarene College, with the A.B. in religion and the M.A. in theology. He is also a graduate of Garrett-Evangelical Theological Seminary, Evanston, Ill., with the M.Div. degree. □

SEATTLE AND DALLAS HOST TLC

The Division of Christian Life presented its Teaching/Learning Conference program in Seattle, Wash., March 21-22 and in Dallas, Tex., May 2-3. The host churches were Seattle



Kendall Baer of Seattle practicing preschool teaching methods.



Karen Gookin of Littleton, Colo., leading the preschool workshop in Dallas.

Aurora Church, pastored by Rev. Tharon Daniels, and Dallas First Church, whose pastor is Dr. John Bowling.

Excitement about the TLC program has been growing and there are now 13 TLCs scheduled for the remainder of 1980 and into 1981. Locations include:

Sacramento	September 12-13
Central	
California	September 19-20
Maine	September 26-27
Houston	October 3-4
Minneapolis	October 10-11
Virginia	
(Washington D.C.)	October 17-18
Kansas City	October 25
Atlanta	November 21-22
Southern	
California	February 27-28, 1981
Kansas	August 6
New England	September 11-12
East Kentucky	September 18-19
New York	September 25-26

The emphasis of TLC is to equip Sunday School teachers and Christian

Life leaders for effective service and ministry. The workshops at each conference include material on methodologies, lesson preparation, classroom technique, curriculum design and development, and pupil profiles. Also administrative functions and skills for teachers of preschool, elementary, youth and adult classes are given for



Elementary workshop participants involved in discussion at Dallas TLC.



TLC offers excellent opportunities for fellowship and discussion (Dallas TLC).

those involved in administrative roles within the Christian Life structure.

Churches of all sizes will benefit by having representatives participating in a TLC. As teachers and leaders experience success in their particular task, their excitement spreads to others, thus giving the whole church a sense of accomplishment in its mission.

Districts and zones interested in hosting a conference should contact Dwight Douglas in the TLC office at Nazarene Headquarters. □

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Preschool workshop provides opportunities for "seeing and doing" with resource materials (Seattle TLC).

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Shown (l. to r.) are: Dr. William Prince, Rev. Lorne MacMillan, and Rev. Wilmer Lambert making plans for the Eastern Great Lakes Church Planter Conference November 11-13.

EASTERN GREAT LAKES CHURCH PLANTER TRAINING CONFERENCE

The planning committee for the Eastern Great Lakes Church Planter Training Conference met on May 15 at Niagara Falls to finalize accommodations and program for the conference which is slated to be held November 11-13 at the Niagara Hotel.

The planning committee is comprised of Rev. Wilmer Lambert, superintendent of the Upstate New York District; Rev. Lorne MacMillan, superintendent of the Canada Central District; and Dr. William Prince, superintendent of the Pittsburgh District. The conference is being sponsored by 14 surrounding districts. □

UPPER MIDWEST SUPERINTENDENTS PLAN CONFERENCE

Superintendents of the Mid-America zone met May 19 to plan for two area church planter conferences to involve an estimated 500 pastors and laymen, including the advisory boards and home mission boards.

The first in the series will be held September 15-17 near Minneapolis, and will be known as the Upper Midwest Church Planters Conference. Cooperating districts include Dakota, Nebraska, Minnesota, Missouri, and Iowa with Canada West and Wisconsin participating from neighboring zones.

The second conference will be held in February, 1981, near Joplin, Mo. with sponsoring districts of Joplin, Kansas City, Kansas, Missouri, and

some Arkansas and Oklahoma districts.

The conference will lift up the Mid-America models now working successfully in church planting and provide an update on other models such as the Oregon Pacific model of church planting. The Department of Home Missions will assist the districts in facilitating these conferences. □

PRIME TIME EVENTS IN FLORIDA AND CALIFORNIA LEAD SCHEDULE

Two 1980 retreats for senior adults are now history. A total of 900 attended the four-day sessions in the two locations, Lake Yale, Fla., and Asilomar, Calif.

The speaker list included such notables as Earl Lee, Gene Williams, John Hancock, Mack Anderson, and Raymond Kratzer. Two special guests, Harold E. Dye, author of *No Rocking Chair for Me* and *The Touch of Friendship*; and John W. Steen, author of *Enlarge Your World*, were featured in California and Florida respectively.

Marriage Enrichment, Home Bible Studies, and Financial Planning were among the enrichment possibilities provided. The Grindleys and the Jon Le Crones provided the special music, with an exciting senior talent session adding to the interest of the occasions.

Two more retreats remain in 1980. Glorieta, which already has more than 75 percent of its enrollment in, meets September 15-20. Ridgecrest is the final senior adult retreat of the year. The date is September 22-26. A record crowd is expected there also. Folders for both of these retreats are available


from the Department of Adult Ministries.

Banff is not scheduled in 1980 but will be held again October 12-16, 1981. Folders are available now. Asilomar, one of the most popular spots for conferences in California, is not available to us in 1981. However, in 1982 the entire facility will be available and the date for Asilomar is May 31—June 4. The latter two retreats are limited to 500 and 550 respectively due to facility limitations. A special Prime Time with Wesley Tour/Retreat is scheduled for March 31—April 14, 1982, in England, including a retreat at Swanwick.

Senior adults are increasing in numbers annually. The retreats strive to keep pace with concern and interests of senior adults with current and practical guidance for their present life situations.

The director, Melvin ShROUT, reports that new local senior adult groups result from every retreat. Inspiration is sparked and guidance is given for local senior adult involvement. Churches are thus encouraged to send potential leaders, persons, or couples who best represent their senior adults. □





Book Briefs

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NNC ANNOUNCES POST CHANGES

Northwest Nazarene College has announced the appointment of Mr. Jerry Hull, professor of social work, as the new dean of students, effective at the conclusion of the current school year. He will replace Dr. Irving Laird, who has headed the Student Affairs Office for the past eight years. Laird will become the head of the Department of Religious Education, replacing Dr. Dan Berg, who has accepted a teaching appointment at Seattle Pacific University.

Mr. Elmore Vail, former NNC faculty member and current dean of students at Trevecca Nazarene College, will be returning to NNC to serve as associate dean of students for residential life.

Hull, a 1960 graduate of NNC, returned to his alma mater in 1978 from Trevecca, where he had taught since 1970, the last three and a half years as dean of students. An ordained elder and former pastor, Hull received his M.Div. at Nazarene Theological Seminary, M.A. at the University of Nebraska-Omaha, and M.S.W. at the University of Tennessee.

Laird, a graduate of Eastern Nazarene College and NTS, received his M.S. from Butler University and his D.Min. from American Baptist Seminary of the West. Also a Nazarene elder and former pastor, Laird will serve part-time in the area of community relations.

Mrs. Genevieve Anderson, present dean of women, will become associate dean of students for student services.

TRANS SOUTH AFRICA FIELD COUNCIL MEETS

The 19th annual council meeting of the Trans South Africa field was held March 29—April 2, at Muldersdrift, Transvaal, near Johannesburg. Michael Shalley and Phil Steigleder brought uplifting messages in the times of devotions.

Mission Director P. R. Steigleder reported a total membership of 3,809 on the four districts of the field, which is a 4.8 percent increase. The total raised for all purposes was \$205,077, a gain of 13.79 percent over the previous year.

The Bible college has the largest enrollment in its history. Ron Calhoun, principal, reported 34 students enrolled, making the need for new hostel facilities even more urgent. Dr. and Mrs. Paul Orjala visited each of the four districts, including the Bible

college, in October. His timely seminars continue to be a source of encouragement and knowledge.

Michael and Julie Shalley are presently studying the Afrikaans language. Ron and Shelva Calhoun will be leaving for furlough in December, and Dr. and Mrs. Micky Dean joined the teaching staff in June. □

TENNESSEE STATE POLICE CHAPLAIN

In March of 1980, Rev. Gordon V. Woods was appointed as chaplain for the Tennessee Highway Patrol. He joins dozens of other Nazarene institutional chaplains who minister in police organizations, prisons, private and public hospitals, retirement establishments, and in other institutional settings.

Chaplain Woods has served in the church for many years as a pastor. During his years of pastoral ministry on the Tennessee District, he served also as a prison and correctional institutional chaplain. He serves currently as a member of the staff at Trevecca Nazarene College.

As Tennessee Highway Patrol Chaplain, Gordon Woods's duties are similar to those of a military chaplain. He will be involved in professional counseling with the personnel of the Tennessee Department of Safety. He will be used by the department in delivering messages to citizens concerning the injury or death of members of their family. He will, by association with other ministers and through ministerial associations in his district, promote traffic safety. He will open and close with prayer, various meetings for the Department of Safety. □

—Earl C. Wolf, Director
Chaplaincy Services

NAZARENE EDUCATORS AT NATIONAL MATH MEET

Nazarene educators Dr. Billy Hobbs of Point Loma College and Dr. Samuel Dunn of Seattle Pacific University participated in the National Council of Teachers of Mathematics Annual Convention held in Seattle in April. Hobbs presided at two sessions of the convention and Dunn was chairperson of one of the preparation committees for the meeting. Approximately 5,000 educators from around the world attended.

Hobbs is chairman of the Mathematics and Computer Science Department at PLC. He holds the Ph.D. degree in topological algebra from Purdue University. Dr. Hobbs is a member of the Point Loma Community Church of the Nazarene.

Dunn is director of the School of

Natural and Mathematical Sciences at Seattle Pacific University. He holds the Ph.D. in modern algebra from the University of Wisconsin. In addition to his mathematics activities, Dunn is involved in studies of the future. He is working with Dr. Ray Reglin of Mid-America Nazarene College, Dr. Joseph Nielson of Olivet Nazarene College, and Dr. Alex Deasley of Nazarene Theological Seminary in writing a book about the future of the Church of the Nazarene. Dr. Dunn is a member of Seattle First Church, where he is chairman of the Board of Christian Life. □

HISPANIC LEADER RECEIVES DOCTORATE FROM BNC

Rev. José C. Rodriguez, academic dean of the Seminario Nazareno Hispanoamericano, San Antonio, Tex., was selected by the Board of Trustees of Bethany Nazarene College for the conferring of the Doctor of Divinity degree at the 75th Spring Commencement program.

Rev. Rodriguez holds a bachelor and master's degree from Pasadena College, the M.A. degree in religion from Trinity University, and has completed doctoral studies from the University of Texas.

Since joining the staff of the Spanish American Nazarene Seminary in 1956, Dr. Rodriguez has served as professor of theology and philosophy, dean of students, and director of the Theological Extension Course in Puerto Rico.

He has served the Church of the Nazarene as a minister and evangelist for 32 years, and for 3 years was professor of philosophy at San Antonio College.

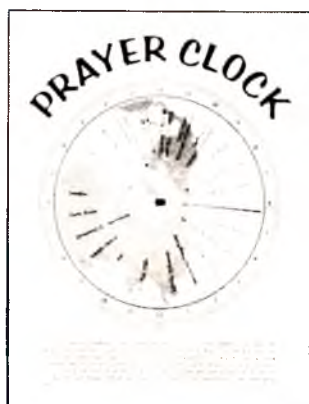
Dr. Rodriguez is the author of two Spanish volumes on holiness and is a regular writer of the Spanish Sunday School material for the Church of the Nazarene, as well as contributing to the *Herald of Holiness* and *Preacher's Magazine*. □



BNC President Dr. John A. Knight (l.) and General Superintendent William M. Greathouse (r.) congratulate Dr. Jose C. Rodriguez after the conferring of the Doctor of Divinity degree at BNC's Spring Commencement.

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ASSEMBLY IN URUGUAY

Dr. Jerald D. Johnson, executive director of the Department of World Mission, conducted the 18th Annual District Assembly in Uruguay, March 26. This was the *first* assembly as a national mission district.

The highlight of the assembly was the outstanding vote received by the national superintendent, Rev. Walter Rodriguez. Rev. Rodriguez reported gains in all departments, and was very optimistic in his outlook for the coming year.

Dr. Johnson also held a special session for the pastors, explaining his relationship to them and to the Department of World Mission. He also challenged them to an all-out evangelistic effort. During the closing session of the assembly Dr. Johnson challenged the district to double its membership. "Any great superstructure needs a well-laid foundation. You have been building that kind of foundation, now I'd like to see the superstructure begin to go up." Then he concluded, "Reach for a thousand!" □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 6-7. Southwest Church of the Nazarene, 4797 Tinscher Rd., Indianapolis, IN 46241. Host Pastor: Duane Landreth.

WEST VIRGINIA—August 6-7. District Center, Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: William Dawson.

ILLINOIS—August 7-8. First Church, 530 W. Mound Rd., Decatur, IL 62526. Host Pastor: Edwin M. Abia.

NORTHWESTERN ILLINOIS—August 7-8. Manville Nazarene Campground, R. Rte., Manville, IL 61339. Host Pastor: William Goodman.

KANSAS—August 8-9. First Church, 1400 East Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams.

IOWA—August 13-14. First Church, 4703 Douglas, Des Moines, IA 50310. Host Pastor: LeDon McAnally.

TENNESSEE—August 13-14. Grace Church, 2620 Pennington Bend Rd., Nashville, TN 37214. Host Pastor: Harold Latham.

VIRGINIA—August 13-14. District Center, Sprouse's Corner, Star Rte., Box 372, Buckingham, VA 23921. Host Pastor: William E. Colvin.

AKRON—August 14-15. First Church, 522 30th St. N.W., Canton, OH 44709. Host Pastor: John Howald, Jr.

DALLAS—August 15-16. First Church, 106 E. Tenth St., Dallas, TX 75203. Host Pastor: John Bowling.

DISTRICT ASSEMBLY REPORTS

INTERMOUNTAIN

The 68th annual assembly of the Intermountain District met at Nampa, Ida., with District

Superintendent Hoyle C. Thomas, completing the second year of an extended term, reporting.

Ordained by Dr. V. H. Lewis, general superintendent, were Robert C. Donahue, P. Stephen Hulsey, Douglas L. Human, Robert L. Sturtevant.

Elected to the Advisory Board were elders Charles E. Higgins, Clarence J. Kinzler, and Harold M. Sanner and laymen Norman R. Garlington, Wally Howard, and Ralph Shoemaker.

Mrs. Jo Kincaid was reelected NWMS president; Rev. James B. Stewart was reelected NYI president; and Rev. Justin C. Rice was elected chairman of the Board of Christian Life.

NORTHEAST OKLAHOMA

The 29th annual assembly of the Northeast Oklahoma District met at Tulsa, Okla. District Superintendent W. T. Dougharty, completing the second year of an extended term, reported.

Dr. V. H. Lewis, general superintendent, ordained Kim Smith and John Donnerberg.

Elders W. B. Livingston and Tommy Loving were elected to the Advisory Board, along with laymen Bob Kannady and Bob Donaldson.

The following were reelected to their respective positions: Mrs. W. T. Dougharty, NWMS president; Rev. Larry Leonard, NYI president; and Rev. Francis Bolerjack, chairman of the Board of Christian Life.

ARIZONA

The 59th annual assembly of the Arizona District met at Biltmore Phoenix, Ariz. District Superintendent Crawford T. Vanderpool, completing the first year of an extended term, reported the organization of two new churches, Dobson Ranch and Mount Graham.

General Superintendent Orville W. Jenkins ordained Mark A. Harmon and recognized the elder's orders of David L. Grimm.

Elders Stanley R. McElrath, Marion McKellips, and Ross W. Hayslip were elected to the Advisory Board, along with laymen W. James Culumber, David Gipe, and Bud Wheeler.

Audrey Psaute was reelected NWMS president; Bill Williams was elected NYI president; and Lee W. Steele was reelected chairman of the Board of Christian Life.

NEW MEXICO

The 67th annual assembly of the New Mexico District met at Clovis, N.M. District Superintendent Harold W. Morris, completing the second year of an extended term, reported.

General Superintendent V. H. Lewis ordained Steven A. Blankenship, Richard L. Cannon, David A. Chitwood, and Arnold G. Leidy.

Elders Dudley B. Anderson and Leon F. Wyss were elected to the Advisory Board, along with laymen Doyle DeArman and David Petty.

Mrs. Cleon (Mary) Schultz was reelected NWMS president; Rev. Michael C. Johnson was elected NYI president; and Rev. David A. Slamp was reelected chairman of the Board of Christian Life.

NORTHERN CALIFORNIA

The 75th annual assembly of the Northern California District met at Santa Rosa, Calif. District Superintendent Grady W. Cantrell, completing the second year of an extended term, reported.

General Superintendent William M. Great-house presided.

Elders James S. Shaw, LeRoy Tipton, and Wayne Knox were elected to the Advisory Board, along with laymen Ray Jackson, Paul Price, and Galen Wilcox.

Wilma Shaw was reelected NWMS president; Russell Martin was elected NYI president; and Kenn Coil was reelected chairman of the Board of Christian Life.

MAINE

The 20th annual assembly of the Maine District met in South Portland, Me., church. Dis-



Dr. George Coulter (back row, l), general superintendent at the 1980 Maine District Assembly, and **Dr. J. E. Shankel** (r), district superintendent, are shown with **ordnands** (front row, l.-r.) Rev. and Mrs. Barry J. Beverage, Rev. and Mrs. Roger E. Merrill, and Rev. and Mrs. R. George Snyder.

trict Superintendent J. E. Shankel was reelected to a four-year term.

General Superintendent George Coulter ordained Barry J. Beverage, Roger E. Merrill, and R. George Snyder.

Elders John C. Evans and Harry E. Trask were elected to the Advisory Board, along with laymen Raymond A. Hunter, Jr., and Edson Mitchell.

The following were reelected to their respective positions: Mrs. Dorothea V. Brown, NWMS president; Rev. Cecil A. Jones, NYI president; Rev. Larry R. Fairbanks, chairman of the Board of Christian Life.

SOUTHERN CALIFORNIA

The 74th annual assembly of the Southern California District met at Riverside, Calif. District Superintendent Robert H. Scott, reelected for a four-year term, reported the organization of a new church at Santee.

William M. Greathouse, general superintendent, ordained Donald R. Bayne, Sr., Joseph H. Holloway, Stephen J. Pettis, Edwin H. Robinson, and recognized the elder's orders of Paul M. Fitch, Jr., and James F. Harbour.

Elders B. E. Gebhart, Jerry White, Charles Ogden, and Jack Eyestone, and laymen T. R. Partee, David Barton, Robert Ferris, and Robert Foster were elected to the Advisory Board.

Mrs. Robert Scott was reelected NWMS president; David Phillips was reelected NYI president; and Thomas L. Goble was reelected chairman of the Board of Christian Life.

OREGON PACIFIC

The 37th annual assembly of the Oregon Pacific District met at the Lane County Convention Center in Eugene, Ore. District Superintendent Carl Clendenen, completing the second year of an extended term, reported the organization of 10 new churches, Applegate-Veneta, Central Point, Drain, Estacada, Eugene Southwest Hills, Forest Grove, Junction City, Lakeview, Redmond, Reedsport.

General Superintendent Eugene L. Stowe ordained Joseph P. Knight, Ralph A. Kortstra, Donald LaDue, Randall M. Roberts, Robert F. Schiefers, James Gordan Schuman, and Michael Burke Wilson; and recognized the elders orders of Lloyd L. Rice.

Elected to the Advisory Board were elders M. Kent Anderson, Marilyn W. Anderson, Gordon W. Miller, Ralph E. Neil, and Alan L. Rodda and laymen Robert Bellamy, Willard Friesen, Gordon A. Olsen, James A. Scarth, Jr., and L. A. Suiter. Lela O. Jackson was reelected NWMS presi-

dent; Larry Burton was reelected NYI president; and Richard L. Parrott elected Chairman of the Board of Christian Life.

CANADA WEST

The 32nd annual assembly of the Canada West District met at Saskatoon, Saskatchewan District Superintendent Alexander Ardrey, com-

pleting the first year of an extended term, reported.

Dr. Eugene L. Stowe, general superintendent, ordained Don Ardrey, Larry Dahl, Bob Dipert, and Joseph Madill.

Elders Charles Westhafer and Glenn Follis, and laymen Don Goings and Dale Beckman were elected to the Advisory Board.

George Straiton was reelected NWMS president; Dale Hansen was reelected NYI president; and Riley Coulter was elected chairman of the Board of Christian Life.

BRITISH ISLES NORTH

The 27th annual assembly of the British Isles North District met at Parkhead, Glasgow, Scotland. District Superintendent David J. Tarrant reported.

General Superintendent Orville W. Jenkins ordained Brian Adams.

Raymond Busby was elected chairman of the Board of Christian Life.

UPSTATE NEW YORK

The 43rd annual assembly of the Upstate New York District met at Owego, N.Y. District Superintendent J. Wilmer Lambert, completing the first year of an extended term, reported the organization of two new churches, Parish and Hudson Falls.

General Superintendent V. H. Lewis ordained Donald Hasselman, Neil Edward Shea, Rodger Manning, William Weisman, and Kim Richardson.

Elders Arthur Hughes and Wendle R. Lah and laymen John Bodine and Donald Bausman were elected to the Advisory Board.

Mrs. Vera McKim was reelected NWMS pres-



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ident: Kim Richardson was reelected NYI president; and Bud Woodcock was elected chairman of the Board of Christian Life.

ALASKA

The 30th annual assembly of the Alaska District met at Anchorage, Alaska. District Superintendent Robert Sheppard, completing the second year of an extended term, reported the organization of a new church at Two Rivers.

General Superintendent William M. Great-house ordained Lyle K. Coblenz and Larry J. Darby.

Elected to the Advisory Board were elders Don McCullough and Glen L. Van Dyne, and laymen Harry Reimer and Jerry Woods.

Adeline Reimer was reelected NWMS president; Nate Lang was reelected NYI president; and Lyle K. Coblenz was reelected chairman of the Board of Christian Life.

CANADA CENTRAL

The 45th annual assembly of the Canada Central District met at Oakville, Ontario. District Superintendent Lorne V. MacMillan, completing the first year of an extended term, reported the organization of a new church, London Native.

Dr. George Coulter, general superintendent, ordained Robert Ralph Doxtator, David Warner MacMillan, and Lloyd Keith Taylor.

Elders Glenn H. Boyce and Charles J. Muxworthy were elected to the Advisory Board, along with laymen Roy D. Austin and Curt Harrison.

Mrs. Lorne V. MacMillan was reelected NWMS president; Harold M. Walker was elected NYI president; and William E. Stewart was reelected chairman of the Board of Christian Life.

CANADA ATLANTIC

The 37th annual assembly of the Canada Atlantic District met at Trenton, Nova Scotia. District Superintendent William Bahan, completing the second year of an extended term, reported.

Dr. Charles H. Strickland, general superintendent, ordained Roy Austin and Wesley Coburn.

Elders Bert Collins and David Parker were elected to the Advisory Board, along with laymen Ken Hardy and Stirling Snow.

Mrs. Mae Bahan was reelected NWMS president; Rev. Blain E. MacLeod was reelected NYI president; and Rev. Rick Doige was elected chairman of the Board of Christian Life.

ROCKY MOUNTAIN

The 53rd annual assembly of the Rocky Mountain District met at Bozeman, Mont. District Superintendent Darrel L. Slack, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins, general superintendent, ordained Marshall Mosley, Jon Martin, and James Cunningham.

Elders Frank Dabney and James Bartz were elected to the Advisory Board, along with laymen James Betz and Garrold Lund.

Lois Thorpe was reelected NWMS president; Gwyn Downing was reelected NYI president; and John Bullock was elected chairman of the Board of Christian Life.

KENTUCKY

The 72nd annual assembly of the Kentucky District met at Elizabethtown, Ky. District Superintendent Aleck G. Ulmet, completing the second year of an extended term, reported two new churches organized: Hardinsburg and Harrodsburg.

General Superintendent Charles H. Strickland ordained Mark E. Farris, Daryl E. Hodge, Ronald K. McCormack, and Jerry Wayne Shelly, and recognized the elders orders of Glendon D. Stroud.

Elected to the Advisory Board were elders Marvin Appleby, Coolidge Grant, and William L. Rhoades, and laymen Robert Allen, Mark Great-house, and Richard Thompson.

The following were reelected to their respective positions: Mrs. Aleck Ulmet, NWMS president; Dr. Owen Weston, NYI president; and Rev.

Ray Gibson, chairman of the Board of Christian Life.

NAZARENE CAMP MEETINGS

August 19-24—NORTHWEST INDIANA. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46901. Special workers: Leslie Parrott, Steve and Sue Caudill, George Scutt, district superintendent.

August 19-24—OREGON PACIFIC. Jennings Lodge, Milwaukie, Ore. Special workers: George Coulter, W. T. Purkiser, and Tharon Daniels, singer. Carl B. Clendenen, district superintendent.

August 26-31—SACRAMENTO. Diamond Arrow Campgrounds, Northeast of Nevada City. Special workers: Dr. Edward Lawlor, Reuben Welch, Ron Lush, Sr. Walter M. Hubbard, district superintendent.

MOVING MINISTERS

RICHARD L. BARRIGER from Erie, Ill., to Princeton, Ill.

PAUL D. BASHAM from Livermore Falls, Me., to associate, South Portland, Me.

JAMES G. BIRNSTIEL from Williamsport, Pa., to associate, Millville, N.J.

GREGORY L. CHAMBERS from Swartz Creek (Mich.) Lindenwood to Adrian (Mich.) First

KENNETH R. CHILDRESS from student, Naza-

rene Theological Seminary, Kansas City, to associate, Riverside (Calif.) Arlington

ANDREW CUMMINS from Evansville (Ind.) Victory Chapel to La Grange, Ala.

N. HOWARD GRIFFIN to Red Deer (Alberta, Canada) First as minister of visitation.

D. PHILLIP PINCKARD from student, Nazarene Theological Seminary, Kansas City, to Westminster, Md.

RICHARD P. REED from Oklahoma City Western Oaks to Des Moines (Ia.) Eastside

DOUGLAS B. SEDORE from Pine Point, Northwest Territory, Canada, to minister of youth, Red Deer (Alberta, Canada) First

NOAH A. WYATT to Leipsic, Ohio

MOVING MISSIONARIES

DENZIL DODDS, Republic of South Africa, North, Furlough Address: Route 5, Wapakoneta, OH 45895

JUANITA GARDNER, Papua New Guinea, Field Address: P.O. Box 456, Mount Hagen, W.H.P., Papua New Guinea

ROBERT GRAY, Peru, Field Address: Apartado Postal 3179, Lima 100, Peru

RALPH McCLINTOCK, Namibia, Field Address: P.O. Box 11530, Klein Windhoek, South West Africa 9105

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Two Mount Vernon Nazarene College graduates have been appointed as missionaries in the Church of the Nazarene. Assigned to Chile, Claude and Sandy Sisler are the first four-year graduates of the college to receive a missionary position. After working as an electrician, Claude enrolled at MVNC in 1975 in the ministerial program. Sandy began that same year to work toward her degree in Christian education with a minor in Spanish. Throughout their preparation and schooling, Claude and Sandy were in contact with the Missions Board in Kansas City. After years of correspondence, interviews, and meetings, Claude and Sandy received news of their appointment to Chile. They participated in a missionary service during the General Assembly in Kansas City, June 19-27. In September they will move to Costa Rica to attend language school.

Box 641, Rizal, Republic of the Philippines 3113

EARL MORGAN, Holy Land, Furlough Address: c/o Mr. and Mrs. William Mearns, 61 Oats Green, Alberta, Canada T4N 0M1

OATHER PERKINSON, Argentina, Furlough Address: 406 Hwy. 54 S., Fulton, MO 65251
JERRY PORTER, Costa Rica, Field Address: Apartado 3977, San Jose, Costa Rica, Central America

WILLIAM PORTER, New Zealand, Field Address: 30 Riverhills Ave., Pakuranga, Auckland, New Zealand

KENNETH SINGLETON, Mozambique, Furlough Address: c/o John Singleton, 12 Huntroyde, Bolton 20243, Lancaster, England, BLS 2ET
NORMAN ZURCHER, Transvaal South Africa, Field Address: P.O. Box 7522, Newton Park, 6055, Republic of South Africa

ANNOUNCEMENTS

Annapolis, Md., First Church desires to receive the names of all incoming first year midshipmen who are members or friends of the Church of the Nazarene. If the names are provided by July 25, the church will be able, in cooperation with the academy, to provide Nazarene sponsor families in the community, a Christian home away from home for the midshipmen. If you know of anyone who will be attending the academy for the first time, please contact Rev. Marcus R. Briggs, 1309 Bay Ridge Ave., Annapolis, MD 21403.

Amarillo, Tex., First Church announces their 65th reunion, August 29-31. Dr. Orville W. Jenkins, general superintendent, will be present, along with several former pastors of First

Church. Rev. Jerome Hancock and people invite all to attend.

The **Toledo, Ohio, Chapman Memorial Church** will celebrate its 50th anniversary, September 5-7. All former pastors and members may contact the pastor, Yuland Baker, for further details. He may be contacted at 4850 Flanders Rd., Toledo, OH 43623, or telephone (419) 882-8734.

RECOMMENDATIONS

I am pleased to recommend REV. JAMES BAILEY who is available for ministry as an evangelist. Brother Bailey has served the church in various capacities. He will be a faithful servant on behalf of any church that enlists his services. You may contact him at: Rte. 1, Box 99, Loretto, TN 38469 or (615) 852-2482 — *W. Talmadge Johnson, Tennessee district superintendent*.

I recommend REV. AND MRS. WALTER JOHNSTON who are entering full-time evangelism. Rev. Johnston has been a student at Nazarene Theological Seminary. He and his wife have been faithful workers at the Southwood Church of the Nazarene in Raytown, Mo. They have been involved in evangelism training and active in personal evangelism. Mrs. Johnston is a musician. Their pastor, Rev. Donald Shelp, has recommended this couple from firsthand association with them. The Johnstons may be reached at 8343 Lydia, Kansas City, MO 64131 (816) 361-6501. — *Milton B. Parrish, Kansas City district superintendent*.

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154

VITAL STATISTICS

MISSIONARY DIES FOLLOWING SHORT ILLNESS

Rev. William Pease, 59, missionary to India, died during the night Saturday, May 31 in the General Hospital in Calgary, Alberta, Canada. He was stricken in India and his condition worsened rapidly. May 27, he and Mrs. Pease were flown to Calgary where he was admitted to the hospital.

William and Lenora Pease have been missionaries in India for 25 years. William served as treasurer for many of them. Eight years after their arrival in India, their oldest son, Lawrence, was drowned while swimming.

Funeral services were held June 4 in Calgary First Church. Dr. Edward Lawlor officiated.

William Pease is survived by his wife Lenora, two sons, Kenneth William and Richard Lynn.

DEATHS

MRS. BERTHA J. CAREY, 93, died May 10 in Modoc, Ind. Rev. Bill Evans conducted the funeral services. She is survived by 3 daughters, Mary Jordan, Margaret Edwards, and Ada Sears; 1 son, Leroy; 1 sister; 1 brother; 11 grandchildren; and 22 great-grandchildren.

DR. WILLIS B. DOBSON died May 18 in Bethany, Okla. Funeral services were conducted by Revs. Howard Rickey, Fred Floyd, Charles Hastings Smith, Harold Ripper, and Al Loeber. Dr. Dobson is survived by one son, Willis B. Dobson, Jr.; one brother; and one sister.

BURTON H. DURBY, SR., 71, died May 10 in Sun City, Ariz. Services were conducted by Rev. Ray Martin and Rev. Paul W. MacLearn. He is survived by his wife, Alvira; 2 sons, Burton, Jr., and Dace; 2 daughters, Alyce Macy and Barbara McFadden; 14 grandchildren; 2 great-grandchildren; and 1 brother.

ELTIE MARIE GIBSON, 80, died May 13 in Cottonwood, Ariz. Rev. Paul W. MacLearn and Rev. Al Pemble conducted the funeral services. Surviving are three sons, C. Lee, Murray, and Millard; and two brothers.

EARL C. LANE, 74, died Apr. 11 in Gardner, Kans. Funeral services were conducted by Rev. Dave Johnston. He is survived by his wife,

Gladys; three sons, Gerald, Michael, and Richard; and two grandchildren.

VERNON E. LISTON, 45, was killed in an automobile accident May 5 in Phoenix, Ariz. The funeral services were conducted by Rev. Paul W. MacLearn. Interment was in Glendale, Ariz. Survivors include his wife, Virginia; one son, Mark; one daughter, Sharlie Sanders; two brothers; his father; and a grandfather.

MRS. ESSIE LOVELACE, 84, died March 20 in Borger, Tex. Conducting the funeral services were Revs. Billy Duncan, A. R. Meador, and Fred Lovelace, her son. Surviving are 5 sons, Glenn, Rev. Fred, Kenneth, Mel, and Wayne; 5 daughters, Mary Gibbs, Agatha Seago, Wilma Patterson, Roselle Moktharian, and Lou Ann Bentley; 34 grandchildren; 44 great-grandchildren; 7 great-great-grandchildren; 1 brother and 6 sisters.

MR. JULIOUS MANNIES died May 16 in Shreveport, La. Rev. Wayne Mills conducted the funeral services. Mr. Mannies is survived by his wife, Vara; two sons, J. Allen and Gary A.; four grandchildren; and one brother.

MRS. BRUCE R. (JENNIE MAY) MARTIN, SR., 89, died Apr. 1 in California. Rev. Dale Boehs officiated at the funeral services in Angels Camp, Calif. Survivors include 3 daughters, Virginia Frederickson, Doris Crawford and Loyce Mills; 2 sons, Bruce, Jr., and Jerry; 11 grandchildren; 7 great-grandchildren; and one brother.

MRS. LUCINDA MAYO, 86, died Apr. 29 in Lake Charles, La. Funeral services were conducted by Rev. D. M. Duke and Rev. B. A. Galloway. Survivors include two sons, Claudius and Alvin; and three daughters, Helen Daigle, Minnie Ruth Troutman, and Emma Lissa McFillen.

DOUGLAS MITCHUM, 55, died Nov. 1, 1979, in Lanett, Ala. Funeral services were conducted by Rev. Barney Brumeloe, and Rev. Wallace Bell Sr. He is survived by his wife, Sara; one daughter, Mrs. Paul Beckum; and one son, Joel.

MRS. BEULAH McMAHAN, 95, died Apr. 21 in Hillsboro, Tex. Funeral services were conducted by Dr. John Bowling. Her husband was a delegate to the Pilot Point organizational meeting of the Church of the Nazarene and both were charter members in 1908. Surviving are 2 sons, E. C. and W. C.; 3 daughters, Mrs. Eunice Carmichael, Mrs. W. W. (Inez) Murphy, and Mrs. Glen (Louise) Minix; 14 grandchildren; 21 great-grandchildren; and 2 great-great-grandchildren.

MRS. CECILIA NICHOLAS, 85, died May 7 in York, Pa. Pastor E. Verbal Williams officiated and Dr. Earl C. Wolf delivered the funeral message. Surviving are her husband, William; three daughters, Mrs. Earl (Mildred) Wolf, Mrs. Eleanor Novotny, and Mrs. Ruth Eyster; and one son, Robert.

MRS. GRACE PIERRET, 93, died Apr. 25 in Upland, Calif. Rev. Donald Peterman officiated at the funeral services. She is survived by two daughters, Kathryn (Mrs. B. Edgar) Johnson and Mrs. Dorothy Rockel; two grandchildren; and two great-grandchildren.

HELEN ELDER ROBERTS, 90, died May 1 in Ontario, Calif. Funeral services were conducted by Rev. Gilbert A. Rushford. Survivors include 2 sons, Bert and Wayne; 2 daughters, Mrs. Jeanette Chapman and Mrs. Mildred Martin Daehne; 9 grandchildren; 17 great-grandchildren; 5 great-great-grandchildren; and 1 sister.

R. A. (ALBERT) ROUSSELLE, 82, died Apr. 21 in Phillipsburg, Kans. Funeral services were conducted by Rev. C. E. Townsend. Surviving are his wife, Mary; one son, Duane; three stepsons, George Whitley, Paul Whitley, and Carl Whitley; two daughters, Evelyn Buller and Fern Zerbe; and two brothers.

REV. ELMER HAROLD STAHL, 70, died Apr. 27 in Oklahoma City. He pastored churches in Medford, Okla.; Edmond, Okla.; Kilgore, Tex.; Grassland, Tex.; Petersburg, Tex.; Pampa, Tex.; Cleveland, Okla.; Wewoka, Okla.; Longview, Tex.; and Greenville, Tex. Conducting the funeral services were Dr. Ponder Gilliland and Rev. Leon Wyss. Rev. Stahl is survived by his

wife, Eugenia Patzkowski Stahly; two grandchildren; three sisters; and two brothers.

MR. ARLIE W. SUTTLES, 70, died May 1 in Olive Hill, Ky. Funeral services were conducted by Rev. Robert Worthington and Rev. Bennie Hulett. He is survived by his wife, Rev. Ivory L.; 2 daughters, Mrs. Faye Abbott and Donna; 2 sons, James W. and Luther R.; 10 grandchildren; and 4 great-grandchildren.

JAMES ARTHUR WILLIAMS, 86, died Apr. 24 in Arlington, Tex. Funeral services were conducted by Rev. Ralph E. West and Rev. Hugh L. Smith. He is survived by his wife, Daisy; 2 daughters, Mrs. Pat Benson and Mrs. Virginia Ellenberg; 3 sons, Paul R., Roy, and Joe R.; 14 grandchildren; 1 great-grandchild; and 1 sister.

MRS. WANDA JUNE WOOD, 48, died May 23 in Ardmore, Okla. Funeral services were conducted by Revs. Garland Wallace, Bob Williams, and Charles Stroud. She is survived by her husband, Rev. George Wood; two daughters, Lynn Jeannette and Judith Lynell; three brothers; and her parents.

BYRON YAGER, 87, died May 13 in Owosso, Mich. Funeral services were conducted by Rev. J. D. Ulrich and Rev. W. E. Weaver. He is survived by his wife, Libbie; 3 sons; 3 daughters; 5 step-children; 17 grandchildren; 12 great-grandchildren; 11 step-grandchildren; and 10 step-great-grandchildren.

BIRTHS

to DEAN AND JEANNE BAILEY, Kansas City, Mo., a boy, Philip Edmund, May 15.

to DUANE AND SUE (BROOKS) BATY, Olathe, Kans., a girl, Kolene Dawn, May 12.

to LOYD AND SHERRY KAY (SMITH) BRANNUM, Guymon, Okla., a girl, Amanda Renée, Apr. 25.

to BILL AND JUDY BRAY, Marshall, Tex., a girl, Krista Rachele, Apr. 28.

to JIM AND CHERYL (GUSTAFSON) BROWN, Inez, Ky., a girl, Charity April, May 20.

to KEN AND DEBBIE (MOWERS) CHILDRESS, Kansas City, Mo., a boy, Matthew Ryan, May 22.

to REV. RANDALL AND ROBINETTE (POWELL) CRAKER, Sandpoint, Ida., a boy, Craig James, May 17.

to REV. KENNETH AND LINDA (RAMEY) DONLEY, Waltersburg, Pa., a boy, Nathan Jay, Apr. 24.

to CRAIG AND REBECCA (ALSOBROOK) GLOVER, San Diego, Calif., a boy, Jacob Ryan, Apr. 8.

to RONALD A. AND REBECCA R. (GILLEH) GUSTAFSON JR., Champaign, Ill., a boy, Ronald Wayne, Jan. 20.

to BRUCE AND CAROL (TOMS) HARDESTY, Martinez, Ga., a boy, Scott Fredrick, May 12.

to REV. DENNIS AND BEVERLY (HASLEY) KNIGHT, Regent, Neb., a boy, Troy Eugene, May 1.

to REV. JAMES N. AND SHEILLA LEE, Paso

"Showers of Blessing"

PROGRAM SCHEDULE



July 27

"God's Saving Actions"

August 3

"The Pentecostal Blast"

by W. E. McCumber, speaker

NEWS OF RELIGION

SURVEY REVEALS AMERICAN PARENTS TROUBLED MOST BY LACK OF CONFIDENCE. The number one frustration for American parents is their lack of confidence in their ability to raise children, according to a recent informal survey by Dr. James Dobson.

He asked listeners to his radio series, heard in approximately 200 cities, to list the most frustrating and most rewarding aspects of parenthood. Over 1,000 responded, and the results were announced on a special broadcast June 14.

"I expected sibling rivalry to rank first among parental irritants," stated Dobson, "since that aspect is so troublesome especially to mothers. But it was clear from the letters we received that parents were struggling most with the fear that they were making serious mistakes in raising their children. Almost one in five ranked low self-confidence at the top of their list."

When asked to explain this widespread insecurity, Dobson said, "It's related first to the breakdown of the extended family. Young parents don't have uncles and aunts and grandparents nearby to help them with the enormously demanding task of parenting. Secondly, the majority of our respondents were women, and American women are going through a period of self-doubt in every area of their lives, which obviously affects the way they feel about themselves as mothers. Thirdly, the sheer tension of living in a high-pressure society leaves parents with the feeling that they're unable to cope. And fourthly, the ubiquitous horror stories of adolescent rebellion and drug abuse often terrify parents of younger children."

Other concerns mentioned were—

2. The struggles of raising a teenager.
3. Time pressures.
4. Difficulties with disciplining children.
5. Children's lack of interest or outright rejection of their parents' spiritual values.
6. Lack of support and involvement from fathers in the task of parenthood.

Dr. James Dobson is the associate clinical professor of pediatrics at the University of Southern California School of Medicine and the director of Focus on the Family, Inc. □

AMERICANS RESPECT BUT DO NOT READ THE BIBLE. According to a recent Gallup Poll commissioned by *Christianity Today*, the Bible is the most revered book in the country. It is also little read. The poll found many people are ignorant of its most important teachings.

Forty-five percent of the persons polled could not name more than 4 of the 10 commandments. When asked what Jesus said to Nicodemus in one of the most noted passages in the Bible, only 17 percent of the Catholics and 30 percent of the Protestants answered correctly—"you must be born again." □

CIVIL RIGHTS RELIGIOUS CLAUSE DEEMED TO BE UNCONSTITUTIONAL. A federal judge has declared unconstitutional a 1972 amendment to the U.S. civil rights law that required unions and employers to accommodate the "reasonable religious needs" of workers.

"In essence, the accommodations provisions mandates religious discrimination . . . by favoring only those beliefs which require modification of an employer's work rules," said U.S. District Judge Edward J. Schwartz. "It requires an overt preference for the religious beliefs of certain employees and dictates that an employer must go out of his way to accommodate minority beliefs, even if such accommodation is detrimental to other employees."

The ruling supported General Dynamics Convair Aerospace Division, which had dismissed Seventh-day Adventist worker David Anderson because he refused to join a union or pay union dues for religious reasons. □

Robles, Calif., a boy, Joshua James, May 2
to GARY AND LINDA (DOROUGH) LEHMAN, Oklahoma City, Okla., a boy, David Wesley, May 14
to DANIEL AND AGATHA (STEWART) LOWE, Robeline, La., a boy Perry Younger, May 21
to JAMES AND JEANETTE (IVEY) LUCAS, Oklahoma City, Okla., a boy, Jeremy Kendell, Apr. 23
to GARY L. AND DONNA (LAMB) MAGLINGER, Kansas City, Mo., a boy, Randall Brent, May 9
to DR. DAVID AND CANDY (STIVSON) McCCLAID, Coldwater, Mich., a girl, Abigail Lynn, Mar. 31
to JIM AND CINDY (FISHER) McCOLLOUGH, Oklahoma City, Okla., a girl, Christina Michelle, May 28
to WILBUR AND PATTY MOWEN, JR., Kansas City, Kans., a boy, Brent Lucas, Apr. 22
to HOWARD AND PAT (PARDUE) OURS, Colorado Springs, Colo., a girl, Sara Elizabeth, May 19
to JOHN AND CANDI (CLINE) PEARSALL, Dallas, Tex., a girl, Amanda Joy, March 31

to D. PHILLIP AND JODIE (HARPER) PINCKARD, Kansas City, Mo., a girl, Heather Renee, May 28
to MIKE AND DEBBIE (BRUNS) PRICE, Eugene, Ore., a boy, Joel Christopher, May 15
to STAN AND BECKY SHAVER, Andrews, Tex., a girl, Shalina Marie, Apr. 18
to TERRANCE AND GAYELLEN SMITH, Urbana, Ill., a girl, Sarah Leanne, Apr. 30
to RICKEY AND DEBORAH (HINE) SNIDER, Lawrenceburg, Tenn., a boy, Erik Shane, Apr. 2
to GREG AND CARLA (LEWIS) SNYDER, Olathe, Kans., a girl, Kacy Danielle, May 18
to KEN AND DOTTIE (GOINGS) SNYDER, SR., Orient, Ohio, a girl, Karrie Elizabeth, May 3
to LES AND MARTHA SPRANG, Jacksonville, Fla., a boy, Jonathan Lester, Apr. 25
to RODNEY AND PATSY (SIMMONS) STOVER, Bluford, Ill., a boy, Corey Tyson, Apr. 29
to REV. DUANE AND LINDA (BRADBURY) RENSBERY, Gaylord, Mich., a boy, Matthew Duane, May 28
to PARRY AND DONNA (PHILLIPS) WALBORN, Long Beach, Calif., a boy, Robert David, Mar. 27

to ROBERT AND EDWINA (BEDELL) WRIGHT, Colorado Springs, Colo., a girl, Kristi Renee, Apr. 7

MARRIAGES

CAROL JEANNE SCHNEIDER and SCOTT WINFIELD WEISS at Austin, Tex., May 24
KAREN SECHRIST and MARK BOWMAN at Oklahoma City, Okla., May 30
KAREN SUE TURNER and KENNETH F. BARUTH at Shawnee, Kans., May 31
JENNIFER JILL FISHER and ALLAN R. CYPERT at Oklahoma City, Okla., June 6
PAMELA GAYE HUGHES and DAVID PAUL SULLIVAN at Ashland, Ky., June 6
MARY ANNA HULL and MICHAEL GLENN PALMER at St. Louis, Mo., June 7

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

In First and Second Kings we are often referred to "the book of the chronicles of the kings" for the record of "the rest of the acts" of each king. Do these chronicles still exist?

These are not references to First and Second Chronicles, but to historical detailed records of each king's administration which were probably in official archives. As far as we know, they no longer exist. □

Could you please explain the meaning of Luke 11:5-8?

Jesus teaches here the certainty of answered prayer. The parable is one of contrast. If an imperfect man will yield to the persistent plea of another, God, who is perfect in love, will not fail to respond to the persistent prayers of His people. The parable does not mean that God is reluctant to help us and has to be "nagged" into answering prayer. It does imply that "delayed" answers will be a test of faith. If we continue to pray, our persistence witnesses to our confidence that God is our wise and loving Father. □

What is meant by the seventh heaven and where is it found in the Bible? It seems like the text goes something like this: "And I Paul was caught up to the seventh heaven." Please explain!

In 2 Corinthians 12:2, Paul speaks of "a man" who was "caught up to the third heaven," which in verse 4 is termed "paradise." The context makes it clear that the man was Paul himself. Jewish literature speaks of seven heavens, but the Bible does not. Here, "the third heaven" very likely means the presence of the risen and glorified Christ. Paul found it as difficult to describe his experience as we do to understand it. □

Matthew 1:16 says Jacob begat Joseph, the husband of Mary. Are there two Jacobs who had sons named Joseph? Please comment.

There are two Jacobs named among the ancestors of Jesus, both of whom had sons named Joseph. These Jacobs were separated by many centuries. Between them there were probably many other Jacobs in Israel with sons named Joseph, for these became honored names frequently given to Jewish boys. □

We would appreciate it greatly if you could give us some information on Lucifer. Some of us are of the opinion that Lucifer was/is an angel who was cast out of heaven, but are unable to find any Scripture which supports our belief. We thought he is a fallen angel.

Also, what significance, if any, is there in Michael, Gabriel, and Lucifer all being males? Does this indicate that there were/are only male angels?

The word "Lucifer" appears only in Isaiah 14:12-14 in our King James Bible. The word translated "Lucifer" literally means light-bearer. Later English translations read (more accurately) "Day Star."

Isaiah 14:12-14 is addressed to the king of Babylon. He is the "Lucifer" or "Day Star." Some scholars insist, however, that the language of the passage goes beyond the king to Satan, the ruler behind the rulers of godless governments. If they are right (and I emphasize *if*), then we could identify Lucifer as a fallen angel, for that is the origin of Satan, who fell through pride (1 Timothy 3:6) and was cast out of heaven (Revelation 12:7-9).

As for "male" angels, whenever angels appear to people in the biblical record, they appear as men, never as women or children. But as Luke 20:34-36 indicates, angels are not sexual beings and do not procreate. □



Greenville, Tex.: First Church had a revival with *Evangelist Billy J. Grimes*. The Holy Spirit was present in a real way throughout the entire week. Many spiritual needs were met with a great altar service on Sunday morning. □

—David E. Wilson, pastor

Ripley, Ohio: The church had a great revival with *Evangelist Harold C. Frodge*. A total of 88 persons responded to the altar calls. Among them were two senior citizens, one 60 and one 84; three young couples, one of whom also had a teenage daughter; and one husband. The entire church was helped greatly. □

—Thomas M. Davis, pastor

Hood River, Ore.: The church had a revival with *Evangelist Gary Haines*. Young adults were saved and many longtime Christians were revitalized in spirit. One young lady stated how she had heard about revivals of yesteryear, however, had never experienced such until now. One young couple was saved from the drug scene. People for whom the church had prayed and worked for years went to the altar to pray for themselves and others. □

—Earl L. Kilpatrick, pastor

Urbana, Ill.: Faith Church had a good week of revival services with *Evangelists Gerald and June Brooks*. Twenty children were saved in the children's services conducted by Mrs. June Brooks. Several adults and teens were saved, sanctified wholly, and others reclaimed in Jerry Brooks's ministry. Their Spirit-anointed ministries drew people of all ages and provided a biblically sound message to both the church and unchurched. □

—Wesley L. Spengler, pastor

Parker City, Ind.: The church recently had a revival with *Rev. Max Hodge* of Muncie, Ind. The Disciples of Farmland, Ind., were the singers. There were 15 seekers and 2 of these had been on prayer lists for quite a while. □

—Paul Mansfield, pastor

Garfield Heights, Ohio: The church recently participated in a very fruitful revival with the *S. Oren Woodward family*. Their ministry, which emphasized family relations, was accepted and responded to in a very favorable way. □

—Gale L. Goode, pastor

Henderson, Ky., First Church suffered extensive damage to its parsonage Saturday, May 3. Fire broke out while the members of the family were working outside and next door at the church. The fire resulted from faulty wiring in the kitchen.

Pastor Dewey Williams estimates the damage to be from \$40,000 to \$50,000. □

On May 25, the **Vista, Calif. church** celebrated a mortgage burning and homecoming. Because of faithfulness, the 26-year-old church now owns five acres of choice land overlooking a busy freeway. Dr. Edward Lawlor was present to challenge the people through the ministry of the Word. Many friends and former members were present to join in the celebration. Rev. Rick Savage is the pastor. □

HARDY C. POWERS MEMORIAL CHAPEL AT COUNCIL BLUFFS, IOWA

The Council Bluffs, Ia., First Church, concluded its building program with dedication of the remodeled old sanctuary as **HARDY C. POWERS MEMORIAL CHAPEL**. Rev. Hardy J. Powers, a son, of Bethany, Okla., was the guest speaker. Mrs. Hardy C. Powers was the honored special guest.

The chapel marks the place where Dr. Powers preached during his last pastorate from 1931 to 1936, when he was first elected as district superintendent of the Iowa District. The pulpit, altar, and pews of the old sanctuary were utilized in furnishing the

chapel. District Superintendent Forrest E. Whitlatch challenged the congregation with its rich spiritual heritage and prayed the dedicatory prayer. The service was marked by a special sense of God's blessing.

Dedication of the chapel marked the conclusion of the church's three-year building program. The project included a new sanctuary and other facilities which added 17,000 sq. ft. to the 13,000 sq. ft. of the old unit. The old building was completely remodeled and decorated to complement the modified colonial design of the new. The congregation assumed a major portion of the labor requirements through a massive volunteer labor program. The \$900,000 facility carries a debt of less than \$300,000. The new sanctuary was dedicated last June by General Superintendent Eugene L. Stowe. □



On May 25, over 300 people attended the dedication services of the new sanctuary and educational unit of Myrtle Creek, Ore., church. Dr. Eugene L. Stowe was guest speaker. Dr. Carl Clendenen, district superintendent, addressed the Sunday School, and Rev. Jim Lais spoke at the evening service. The first pastor of the church, Rev. A. R. Rutledge, brought greetings to the people. Located in a town of about 3,000 population, the sanctuary will seat 450 people. The facilities were designed by Rev. George Schriber and his son, Tom. Rev. Eldon Rayborn is the pastor.



Shown (l. to r.) are: Rev. Hardy J. Powers, Mrs. Hardy C. Powers, and Pastor A. D. Foster, in POWERS CHAPEL, with a picture of Dr. Powers which now hangs in the chapel.



Pastors from Upstate New York gathered at Niagara Falls to make plans for church planting.

UPSTATE NEW YORK GEARS UP TO START NEW CHURCHES

Fourteen pastors involved as church planters, home mission pastors, or sponsor church pastors met at Niagara Falls for prayer and discussion, in anticipation of a harvest in Upstate New York.

The group was led by Rev. Wilmer Lambert, Upstate New York district superintendent; Dr. Raymond Hurn of the Department of Home Missions; Dr. William Prince of the

Pittsburgh District; and Rev. Lorne MacMillan of Canada Central District.

An effort is being made to start 20 new churches within the decade in the nearby city of Buffalo, N.Y. Already three different new groups are meeting throughout the city for Bible study, which may form the nucleus for the first of these new churches.

Pastor William Wiesman of Buffalo First Church has been a leader in the church planting effort. Associate Pastor Kim Richardson (1978 graduate of the seminary) has now become a full-

time church planter. Pastor Bauer in Hamburg, N.Y., is also involved in prospecting for a new church. Recently they were joined by Pastor and Mrs. Tom Maitland, who left a fully self-supported church pastorate after several years' experience to offer themselves as bivocational pastors in Buffalo's southside where services have already started.

Buffalo, with 2 million people, is declining in population. There are lots of old neighborhoods, but not many new neighborhoods. In almost every old neighborhood throughout the city an abandoned church or acceptable building can be found in which to house new congregations. □

URBAN STUDIES COMMITTEE MEETS

An "Urban Studies Committee" was convened March 20-23 by Coordinator of Urban Missions Franklin Cook. The sessions were held in downtown Chicago.

The committee met to develop programs related to all aspects of training for special city ministries in the Church of the Nazarene. These training programs involve the development of curriculum, procedures for internships, the development of summer institutes, and continuing education

PERSPECTIVE FOR CHURCH BOARDS

Where does your pastor live? If your church is like most Nazarene churches, he lives in a nice, well-maintained parsonage.

But where will he live when he retires—when there is no parsonage? You see, your pastor does not build equity in a home the way most people in your congregation do, because he doesn't own his home. In a sense, a pastor leaves a part of his salary with the congregation when he transfers to another congregation. He is not able to take this portion of life's earnings with him.

You can help equalize this economic factor by helping your pastor build equity through another excellent investment—the Nazarene Supplemental Retirement Program. Since January 1, 1980, deposits in this annuity earn 10½ percent interest and are sheltered from current Federal Income Taxes.

More and more churches are enrolling their pastor in the Nazarene Supplemental Retirement Program. □

—Department of Pensions



Ground-breaking was May 8 for the new unit for European Nazarene Bible College. Participating (l. to r.) were Dr. Richard Zanner, chairman of the Board of Trustees; Pastor Andreas Bopp, former student; Dr. LeBron Fairbanks, academic dean; and Pastor Andreas Becker of the Lutheran Church in the village. Rector Bennett Dudney turned the first spadeful of dirt. The building will house the library, chapel, classrooms, student lounge, and living quarters for 35 students. Completion of the facility is scheduled for summer, 1981.

for pastors and other workers who feel a special calling to the city.

Members of the committee are: Prof. Jerry Hull, chairman, Northwest Nazarene College; Mr. Wayne Brown, Point Loma College; Dr. Gerard Reed, Mid-America Nazarene College; Prof. Wayne Dunlop, Eastern Nazarene College; Dr. Jim Quiggins, Trevecca Nazarene College; Mr. Randall Spindle, Bethany Nazarene College; Dr. Joe Nielson, Olivet Nazarene College; Dr. William H. Youngman, Mount Vernon Nazarene College; and Dr. Robert Hudson, educational and research consultant.

The meeting in Chicago developed from an initial steering committee

meeting held last November. An original member of the steering committee was Dr. Nelson Sheets of Point Loma College.

Resource consultants for the Chicago meeting included Dr. Raymond W. Hurn, executive director of the Department of Home Missions; Rev. Gilbert Leigh, director of New World Ministries in Chicago; and Rev. Barry Cunningham, who is completing work on a doctoral program at the University of Michigan.

Two days were spent in intensive discussion concerning definitions of urban ministry, competencies for urban ministry, and demands placed on workers who feel God's call to the

city. Included was an extensive tour of the inner-city Chicago area.


Presently, in the city of 3.7 million people, the Church of the Nazarene has four churches. All of the Chicago pastors and District Superintendent Forrest Nash were special guests at a Saturday luncheon. This provided opportunity for interchange of information and a discussion of matters uniquely related to a strategy for this second largest city in the United States.

On Sunday morning, members of the Urban Studies Committee participated in a worship experience with our Chicago Northside Church, pastored by Rev. James Bledsaw. □

by MIKE BIGGS

Seattle, Washington

47 STEPS AWAY



IFIRST MET BOB AND DIANNE on a beautiful October Sunday. Before I got to Bob, eight people came to me and said, "Have you met the new couple yet?" Well, I had quite a wait because our church family was so eager to welcome these new prospects. I finally met the Bennetts—Bob, Dianne, Nancy, Scott, and Rebecca—little knowing the experiences we would soon be sharing as their lives unfolded. The Bennett house is 47 steps from my office window, and they had never even considered entering our church doors for eight years until this Sunday. Rick Ryding, our minister of youth at the time, had met Scott in our parking lot on one of Scott's many bike trips through, around and down our walkway, and had begun a friendship on that basis. At the dinner table one evening, Bob mentioned the need for a church for his family. Scott said, "How about the church across the street? That Rick guy sure has been nice to me." Dianne joined in, "The choir really sounds good in rehearsal." (Dianne had been sitting on her front porch on Wednesday evenings listening to my choir rehearse.) So on this October day the Bennetts met the Nazarenes. And what a welcome they received! After nearly everyone left church that morning, Bob took me aside and asked, "Is it OK if we come back on Sunday nights?" And they did—Sunday morning, Sunday night, Wednesday night.

Soon after that October Sunday, Pastor Tharp called in the Bennett home and presented the gospel to Bob and Dianne. Bob needed the assurance of salvation, but Dianne was not quite ready to make a complete commitment at that point. Her day was soon to arrive. In March, our Women's Ministries sponsored their second annual Women's Retreat with Carolyn Lunn as the speaker. In that retreat, Dianne accepted Christ in a life-changing conversion experience. What a dynamo a person *can* be when totally transformed by the power of Christ! Dianne is living proof of that. Pastor Tharp soon interviewed Dianne in our daily radio program. As a result, Dianne counseled one woman during a crisis experience and was directly responsible for another lady attending our church—and she is still attending.

Two years later, what is Dianne doing? In March, 1979, Women's Ministries held their third retreat, and Dianne had the privilege of leading Cathy Mitchell to Jesus. Dianne and Bob sing in Sanctuary Choir. Each week Bob attends a Thursday morning Bible-study breakfast with three other men as his fireman's schedule allows. He has portrayed Christ for two years in our Easter presentation of "No Greater Love." Dianne is shepherding a class for new Christians which meets every Sunday, and she plays an active role in Women's Ministries.

The first message Bob and Dianne heard in the Nazarene Church was preached by Jorge Barros, our missionary convention speaker on that October Sunday. We believe in missionaries going 4,700 or 47,000 miles from home, but what about 47 steps from my office window? □

**"By ALL MEANS...
Save Some"**



JERALD JOHNSON ELECTED GENERAL SUPERINTENDENT

Dr. Jerald D. Johnson, executive director of the Department of World Mission, was elected general superintendent on the fifth ballot, Tuesday, June 24, at the 20th General Assembly of the Church of the Nazarene, in the Municipal Auditorium in Kansas City, Missouri.

Jerald D. Johnson was born in Curtis, Nebraska, August 16, 1927. He graduated from Northwest Nazarene College in 1949. He served as associate pastor of Spokane, Wash., First Church 1949-51. He was pastor of the Coeur d'Alene, Ida., church 1951-56, and Eugene, Ore., First Church 1956-58.

He was sent to Germany in 1958 to begin the work of the Church of the Nazarene in that nation. He left in 1969 with a fully organized Middle European District, with churches in Germany, Denmark, Holland, and Sweden, and European Nazarene College in Busingen, Germany, near Schaffhausen, Switzerland.

Upon his return to the United States in 1969, he pastored the San Jose, Calif., Cambrian Park Church for a year and the Nampa, Ida., College Church for three years.

While head of the World Mission Department, he has seen the world areas of the denomination lead in numerical growth until there are now more fully organized districts outside the United States than in them.

His wife's name is Alice. The Johnsons have four children: three sons, Dennis, Jerald, and Kurt; and one daughter, Carla. □

—NCN

NYI ELECTS GENERAL COUNCIL

Delegates to the Nazarene Youth Convention voted Friday, June 20, to amend the constitution to raise the age limits from 23 through 29. Membership may begin at age 12.

The zones elected the following council for 1980-85: Northwest—Bob

Sturtevant; South Central—Larry Leonard; North Central—Robert Waide; Intercontinental I—Paul Tarrant; Intercontinental II—David Taft; Intercontinental III—Wilvin Clark; Canada—Blaine McCloud; East Central—David Wine; Eastern—Richard Pritchard; Southeast—Ted Underwood; Southwest—Ron Fox; Central—Jack Stepp.

The convention approved a World Youth Institute to be held in Oaxtepec, Mexico in 1983.

The Nazarene Youth International elected Rev. Dan Ketchum as international president on the 10th ballot, Saturday, June 21. Rev. Ketchum is the pastor of the St. Louis Trinity Church and is a former member of the youth staff of the Department of Youth Ministries and the former editor of *Bread*. □



—NCN

MISSIONARY FILM PREMIERED

They Cry in the Night, filmed in Swaziland, Africa, was premiered to a capacity audience in the NWMS Convention. Two leads, Elinor Jones and D. Paul Thomas, Nazarenes from New York City, were introduced in addition to Merritt Nielson, script writer, and Ovid Young, writer of the musical score.

Rev. Elmer Schmelzenbach introduced 13 members of his family, including Harmon II, who was flown in for this premiere.

Random persons in the audience reacted to the showing as follows when interviewed:

Simon Mlotsa, NYI president from Africa: "The film meant more to me than to anyone else—more than I can say. Without what happened in the film I couldn't be here. I was born in a heathen kraal."

Timothy Yeh, M. D. from China: "The film showed religion work is great but hard. We Christians should follow the steps of Jesus to work harder for Jesus. He was an outstanding preacher."

Lis Eliassen, Copenhagen, Denmark: "I liked the scene of the first African convert kneeling on a mat with her little girl. Lulu Schmelzenbach reached out and touched her. We are working in a pioneer work in Denmark and one thing that impressed me was the courage and spirit that wouldn't give up even if they had a tough time. After seeing the film, I know the Lord will be with us in good times and bad."

L. E. Sibandze, district superintendent, Swaziland North, Africa: "The film touched me. He [Schmelzenbach] was completely in the work of the Lord. His life was very poor. Each

time the film is shown it will touch people and they will respond."

Harmon Schmelzenbach II, Africa, said: "The church has done a superb job in this film. What gripped me was 'retrenchment must never be a part of our vocabulary.' In researching for my grandfather's message at the Columbus General Assembly in 1928, I found that the memory of people who were there was so vivid that when an original copy was located, their reports were unbelievably accurate even after 40 years. It might be interesting to know it was difficult to even find African clothes for the early 1900s." □

—NCN

NWMS ELECTS GENERAL COUNCIL

In its June 20 session, the Nazarene World Missionary Society elected its general council for the 1980-85 quinquennium.

The members are: Canada—Mrs. Ruth Hightower; Central—Mrs. Don Gibson; East Central—Mrs. Barbara Flemming; Eastern—Mrs. Roy Carnahan; Intercontinental I—Dr. E. V. Dlamini; Intercontinental II—Rev. Mrs. Ricareda Valenzuela; Intercontinental III—Mrs. Carmen Esperilla; North Central—Mrs. Milton Parrish; Northwest—Mrs. Jo Kincaid; South Central—Mrs. Kay Hermon; Southeast—Mrs. Nina Gunter; Southwest—Mrs. Wilma Shaw. □

—NCN

MRS. LELA JACKSON, NEW NWMS PRESIDENT

Mrs. Lela Jackson of Gladstone, Ore., was elected general president of the Nazarene World Missionary Society on the second ballot at the quadrennial convention of the society in the Municipal Arena in Kansas City, Thursday afternoon, June 19. Mrs. Jackson accepted the election.

She and her husband, Rev. Robert Jackson, have served two terms on the mission field, one in Argentina and one in Africa. Mrs. Jackson has been a member of the General Council of the Nazarene World Missionary Society, representing the Northwest Zone. □

—NCN

GENERAL OFFICERS REELECTED

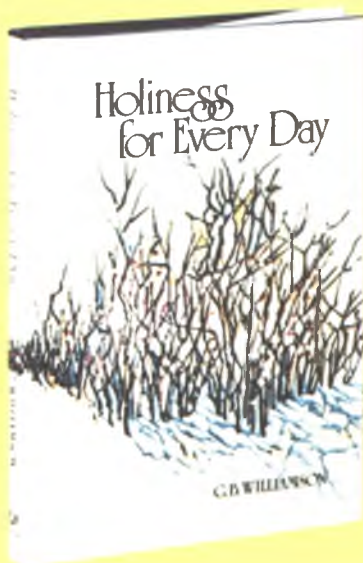
The general officers, B. Edgar Johnson, general secretary; Norman Miller, general treasurer; and W. E. McCumber, editor of the *Herald of Holiness*; were reelected by a near-unanimous vote on a "yes or no" ballot. □

—NCN

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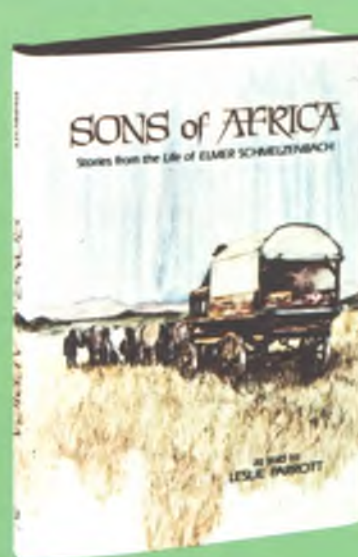
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